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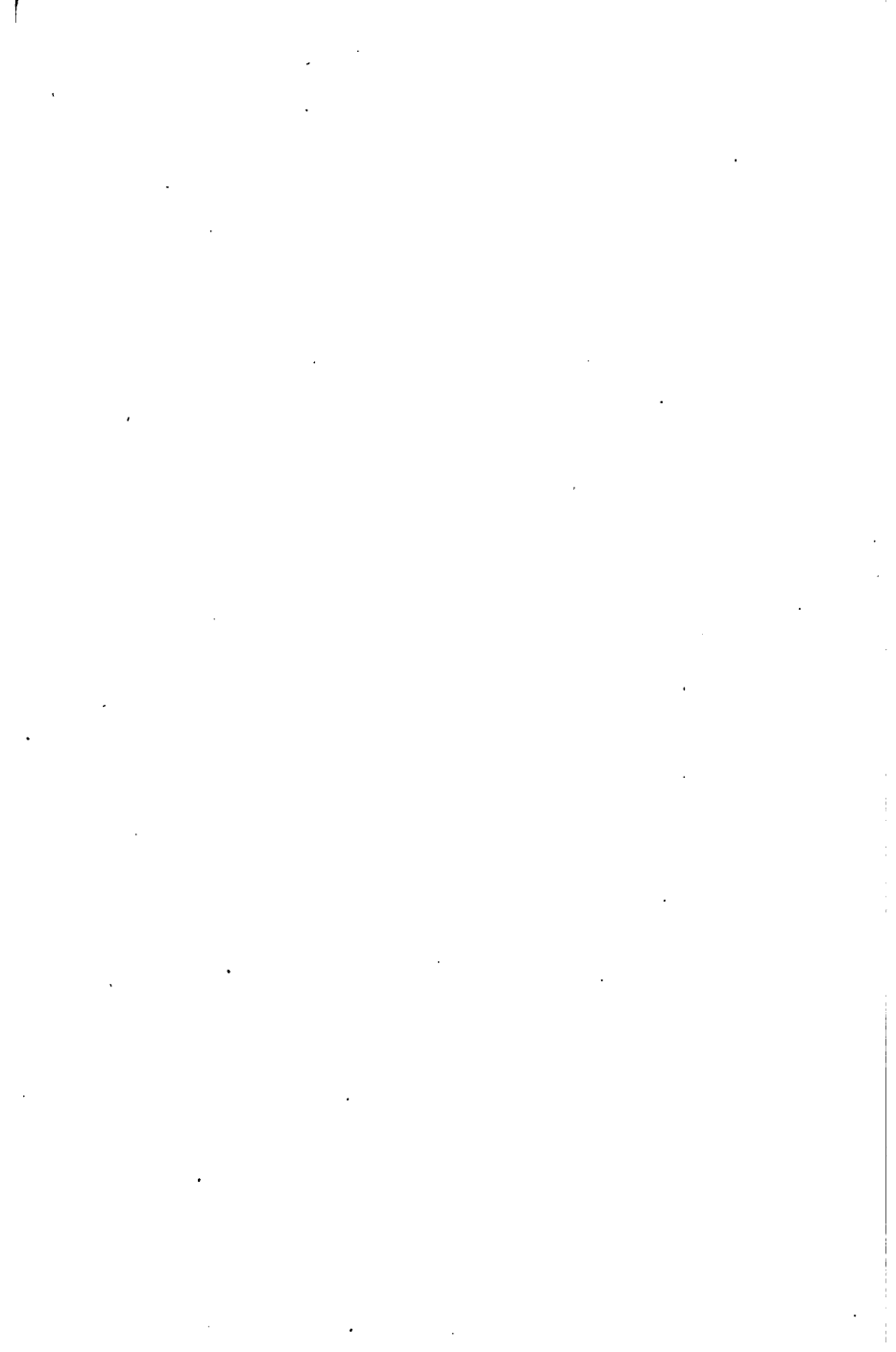
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THE  
COPTIC  
MORNING SERVICE  
FOR THE  
LORD'S DAY.

TRANSLATED INTO ENGLISH  
BY  
JOHN,  
MARQUESS OF BUTE,  
K.T.

WITH THE ORIGINAL COPTIC OF THOSE PARTS SAID ALOUD.

LONDON:  
J. MASTERS AND CO., 78, NEW BOND STREET.  
1882.



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## P R E F A C E.

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THE object of the present little book is to provide English-speaking travellers in Egypt with a means of following intelligently the Sunday morning service of the native Christians. The writer hopes that, at the same time, it may be of some interest to those who occupy themselves with philology or Liturgiology.

The Coptic Liturgies were translated into Latin long ago by Renaudot, whose translation has been translated into English by Dr. Neale, and reprinted by Mr. Hammond; and fresh translations from the original language have been made by Mr. Malan. But these works were executed without familiarity with the present use, being based entirely upon mediæval MSS., which seem moreover to contain hardly anything but the parts read by the Priest. The reader may easily convince himself by comparing them with the form of the service here placed before him, how very little they would enable him to follow the actual usage.

The present work was written in Cairo, and repeatedly submitted to Coptic friends, among whom the writer has especially to offer his thanks to Mr. Mark Kábis, of the Cairo bar. Owing to circumstances, the translation of the Office for the Offering of the Morning Incense did not receive as thorough a revision as the rest, but the writer believes it to be substantially accurate,

and that the translation of the Liturgy is almost, if not quite, free from errors.

The translation has been made as literal as possible, consistently with clearness, in order to help those who may desire to use it for the purpose of studying the language. After some hesitation, the translator decided to preserve in nearly every case the extraordinary transition from the Third to the Second Person at the beginning of nearly all the prayers. The original Coptic is only given along with the English where it is said or sung aloud ; those parts which are uttered in an inaudible whisper are given in English only.

## 2. *On the Offices of the Egyptian Church.*

Besides the Services peculiar to the Pontifical and Ritual, the Egyptian Church possesses, of course, the form for the daily hours of prayer. This form is peculiar, and will be found translated at length in an Appendix to this book.

There are three Liturgies, differing mostly in the Canon ; of these, that called "of S. Basil" is used upon every occasion in the year except four. That called "of S. Gregory" is used for the Midnight Masses of Christmas, the Epiphany, and Easter ; and that called "of S. Cyril," which is an adapted translation of the oldest Egyptian Liturgy, (S. Mark's, which is in Greek,) and which, according to Mr. Hammond, is the most distinctly national in character, is only used once in the year, viz., upon the Friday before Palm Sunday.

Besides the Daily and the Occasional Offices, and the Liturgy, there is a form for the Offering of the Evening and of the Morning Incense, each day being reckoned, according to the Eastern custom, to begin with sunset. This form will be found hereafter given as used on Sunday mornings immediately before the Liturgy, but the writer believes that the differences are so slight that this translation would enable the reader to follow, roughly, the evening service also. The principal difference is that, when not prefixed to the Liturgy, it ends with a long Benediction, as the Liturgy

does. The days upon which the Evening and Morning Incense is offered are all Sundays, Feasts of our Lord, of the Blessed Virgin, of SS. Gabriel, Raphael, the principal Martyrs, (such as George or Mercury,) and other great Saints, e.g., Athanasius. They are numerous.

### 3. *Upon certain modern practices.*

The reader will observe that the Service as actually in use differs considerably, chiefly in the way of omissions and abbreviations, from the old texts. These corruptions are common to both the Monophysites and the Catholics, and appear to have been imitated from the former by the latter, notwithstanding their being formally in opposition to the Missal printed at Rome. The Catholics have also, apparently without any permission from the Holy See, imitated the Latins in several points, of which the most important are the administration of the Holy Communion in one kind, the use (mostly) of unleavened bread, and the kneeling at Communion. The only two of their churches which the writer ever saw were almost indistinguishable from Latin churches, and could not fairly be said to meet the requirements of the rubrics.

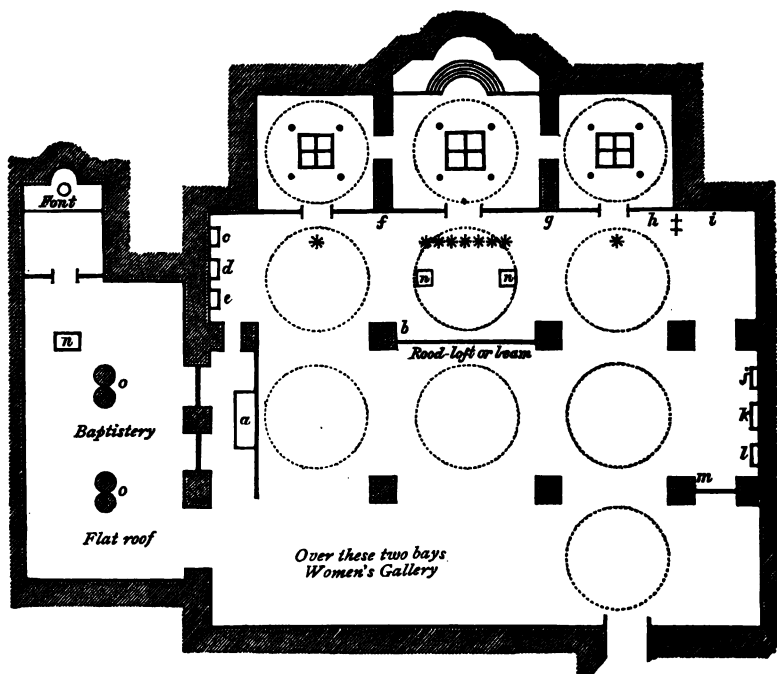
On the other hand, the Monophysites have at least an equal tendency to mimic the ecclesiastical arrangements of the Greeks, e.g. the Patriarchal Church in Cairo, or the new church at Alexandria, which hardly differ in any perceptible point from the most tasteless type of modern Greek churches.

### 4. *On the arrangement of Egyptian churches.*

The old Egyptian churches are of a very peculiar, and often pleasing character, quite different to those of either the Latins or the Greeks.

The following three specimens will give a sufficient idea of the usual arrangement, although the plans, having been made roughly upon the spot without measurement, are only approximately correct as to proportion.

# S. MARY'S CHURCH, CAIRO.



All arched, except the Baptistry; domes as in S. George's.

On the Rood-beam the pictures of the B. V. M. and of S. John, supported on gilded eagles.

In the eastern apse a picture of our Lord, on the top of a circular flight of numerous small steps. On each side, reaching to the screen, eight pictures, mostly containing two figures. The six next Him seem to represent the twenty-four elders.

Over each altar a baldaquin, supported on four beams.

A B. V. with the Holy Child just over the Holy Gates.

On the top of the screen of the High Altar a picture of our Lord between SS. Michael and Gabriel. Six pictures of Apostles on each side.

Sanctuary screen ends at †; it is solid, in wood and ivory.

a. Pulpit for the Arabic Lessons.

b. Against side of pillar a picture of the Annunciation.

c. Picture of S. Damian.

d. „ S. Mercurius.

e. Three pictures, S. George to the east, S. Mark in the middle, S. Theodore to the west.

f. Picture of the B. V.

g. „ two saints called Shenouti and Bisa.

h. Picture of SS. Peter and Paul.

i. „ a saint called Psad.

j. „ S. Michael.

k. „ the B. V.

l. „ S. Marianna.

m. „ Tecla Haimanout.

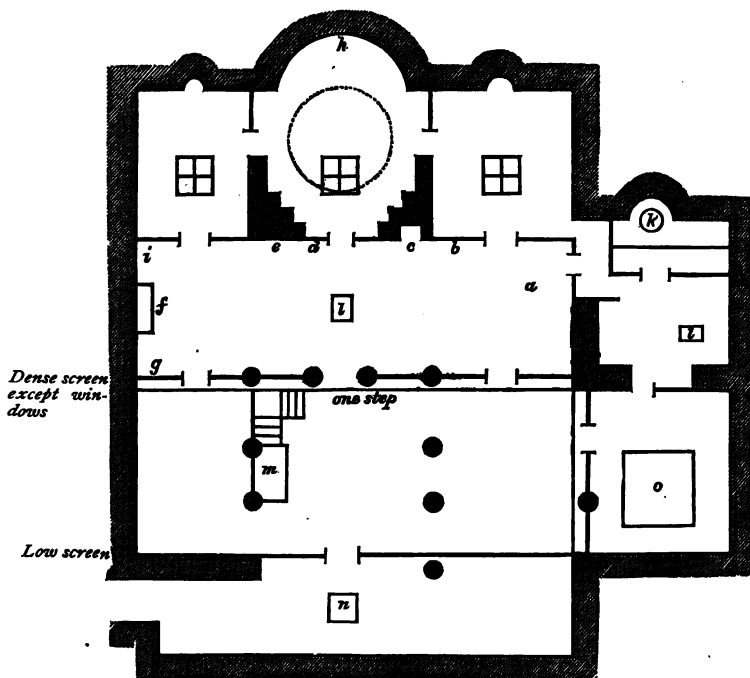
n. Lecterns.

o. Double columns.

\* = lamps.

# CHURCH OF S. SHENOUTI.

*In the Convent of S. Mercury (vulgarly called Abu Sufeyn) near Old Cairo.*



Flat roofs in aisles, high-pitched in nave. Over screen pictures of the B. V. and the twelve Apostles.

a. Pictures of the B. V., SS. Pishoi, Stephen, Gabriel, and the Resurrection.

b. Picture of S. Michael.

c. " SS. Shenouti and Bisa.

d. " S. George.

e. " S. Gabriel and of the B. V.

f. " SS. Shenouti and Gabriel.

g. Picture of SS. Constantine and Helen and of the Transfiguration.

h. Picture of our Lord.

i. " B. V. M.

k. Font.

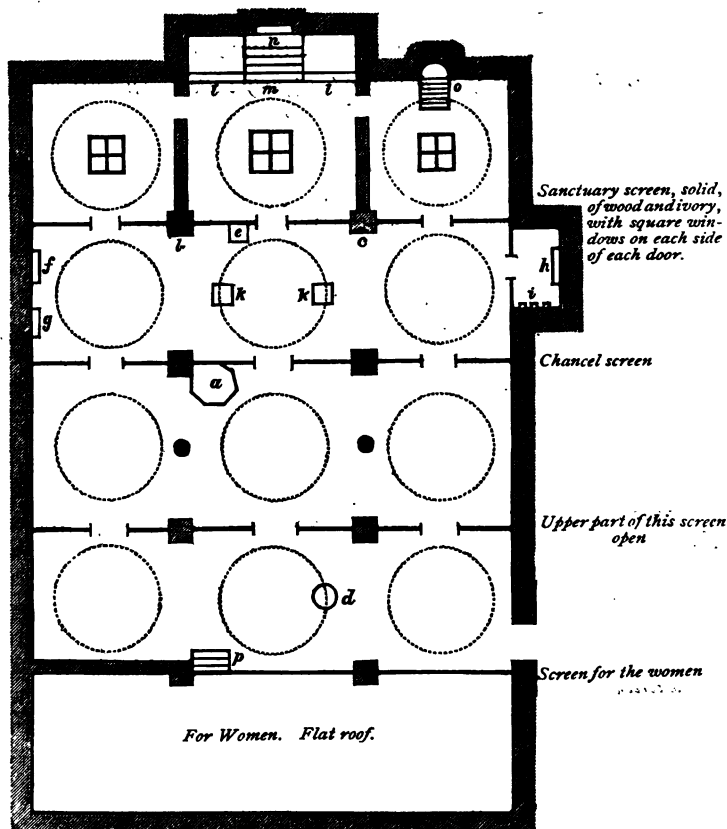
l. Lecterns.

m. Pulpit.

n. Tank (for the Mandatum?)

o. Tank for the Blessing of the Water at the Epiphany.

# S. GEORGE'S CHURCH, CAIRO.



The whole is done with arches: the centre bay is bigger than the rest, and has double arches (rather smaller than the rest) on each side. The domes are first square, then octagonal, then round, with clerestory windows between the octagon and the round.

Over the top of the screen of the High Altar, the B. V. with the Holy Child, and six Apostles on each side.

a. Seven-sided pulpit.

b. Picture of S. Michael.

c. " B. V. M.

d. Basin for the Mandatum on Maundy Thursday.

e. Stand for reliquaries, with a picture of S. George.

f. Picture of S. Mercurius.

g. " S. George.

h. " S. George.

i. Two or three small pictures.

k. Lecterns.

l. Two steps.

m. Five steps.

n. Picture of our Lord.

o. Seven steps.

p. Three steps.



Generally speaking, these old churches are all white-washed inside; the floors are stone, partly covered with mats; the wood-work is unpainted, and, especially in the screens, often beautifully carved in panels, and inlaid with ivory or bone; the lamps are fairly numerous, but not showy; the pictures are comparatively few and quaint; stained-glass windows are not common. The door of the Sanctuary is covered with a curtain when no service is going on. The altars are nearly always surmounted by baldaquins, supported either upon four pillars or upon cross-beams, and of very elegant form.

### 5. *Upon the pronunciation of the Egyptian language.*

Upon this subject it is impossible to give any definite rule. The vulgar pronunciation which prevails among the common run of the clergy and singers is almost certainly wrong in various particulars, though even here it may be disputed how much the now universally spoken Arabic has corrupted the pronunciation of the dead and classical Coptic, or how far the extraordinary peculiarities of the Arabic dialect spoken in Egypt may be owing to the Arabic having been engrafted upon a Coptic population. On the other hand, if recourse be had to learned persons, it will be found that they have nearly always got theories either of their own or of some eminent scholar whom they follow, founded upon the substitution of one letter for another in codices, or the like recondite reasons. The following notes and observations are submitted, in the hope that they may be of some interest to any philologist into whose hands they may fall, while they will supply any one merely wishing to learn to read with all that is necessary.

ⲁ *a* in *hat*. Never as in *father*.

ⲁⲓ as *ey* in *they*, or else as *y* in *fly*.

Ⲙ *w*, except when it closes a syllable and before Ⲍ, when it is pronounced as *b*.

Priests educated in Rome usually pronounce it everywhere as *v*, and are very probably right, seeing that this

is the sound of the Greek  $\beta$ , from which this letter is evidently copied.

The Arabic has no *v*, and in adopting foreign words containing it Arabs generally substitute *w* for it, e.g., *waboor* (for *vapour*) a steam-engine. Compare the confusion of *v* and *w* made by some Londoners.

Ϝ *g* hard, as in *get*. Ϟ Ϟ sounds as *ng* hard, as in *angle* (not *angel*.) Before  $\mathfrak{A}$  some persons pronounce Ϟ like the Arabic  $\xi$ , a sound which cannot be expressed in our alphabet.

Δ *d*. It is said by some that it is more correct to pronounce it as *th* in *though*—i.e., the Welsh *dd*—this being, at least at present, the pronunciation of the Greek  $\delta$ , from which this letter is evidently taken.

Ϸ *e* as in *met*; but at the beginning and end of words it is pronounced somewhat as *ey* in *they*.

Ζ *z*.

Η *a* in *fate*. This is the vulgar pronunciation.

It seems generally agreed that it ought to be sounded as double *ee* in *meet*, following the sound of the Greek  $\eta$ , from which it is taken.

Θ *t*. This is a vulgarity, which the lower classes in Egypt also commit in Arabic, by substituting  $\text{ت}$  for  $\text{ث}$  as is also done in some English dialects.

The true sound is as the Greek  $\theta$ , viz., *th* in *thing*, (not as in *though*.)

Ι *i* inclining to *e*, something like *ea* in *meat*.

Κ *k*.

Λ *l*.

Μ *m*.

Ν *n*.

Ξ *x*.

Ο *oe* in *shoe*. By others, as *o* in *hot*.

Π *b*. It is generally said that it should be pronounced *p*, like the Greek  $\pi$ , from which it is evidently taken, and such is the practice of many educated persons.

It is to be remarked that there is no *p* in Arabic, and Arabs, when they have to use a foreign word containing it, generally substitute *b* for it, e.g., *Basha* for *Pasha*.

- ρ *r*.  
 ς *s*. Before ςς some pronounce it as *z*.  
 τ *d*. The educated, however, generally pronounce it as *t*.  
 υ *w*. By the educated, however, it is often pronounced *v*, except at the beginning of a word, and after a consonant, when they pronounce it as *ee* in *meet*. Such persons accordingly pronounce ςτ as *av* and ετ as *ev*.

This appears to be founded upon the modern pronunciation of the Greek *v*, from which this letter is taken.

The common pronunciation of ςτ is as *ow* in *cow*; and in ετ both letters are sounded separately, as if spelled in English letters "ey-oo," which latter, however, often, in rapid pronunciation, assumes the *w* sound, e.g., αριφειει pr. *arismēwi*, remember.

There is a universal consent that the diphthong οτ has an half-vocal and half-consonantal force, like the Welsh *w* or the French *ou*, e.g., οτπο, pr. *ooro*, king—but οτδδ, pr. *wav*, clean or holy.

- φ *f*. There is sometimes an inclination towards the sound of *v*.  
 χ *k*. This is the common sound. Some, however, pronounce it like the Scotch *ch* in *loch*, that being the sound of the Greek *χ* from which it is taken; others distinguish between these pronunciations according to the derivation of each particular word, viz., Egyptian or Greek. In the word χιων, *snow*, the χ is generally pronounced like *ψ*.

- ψ *ps*.  
 ω like *a* in *all*, or *o* in *more*. Others pronounce it like *o* in *bone*.  
 ψ *sh*.  
 ς *f*. It would seem that this letter must have expressed some sound different from that of φ, or else it would not have been invented. Was it analogous to the difference between the Welsh *ff* and *ph*?

ⲅ a strong guttural, like the Scotch *ch* in *loch*, but rather more strongly pronounced.

Ⲉ *h*, but rather stronger, approaching the sound of ⲅ. It is audible at the end of a word.

At the end of the word ⲧⲱⲃⲉ, *pray*, it is the common practice to utter it very strongly, like ⲅ.

Ⲭ *g* hard, as in *get*. It seems, however, to be universally admitted that the true sound is that of the Arabic *ḡ*, viz. *j* as in *Joseph*, or (in some countries) *z* as in *azure*. Well educated persons thus pronounce it.

The Egyptians usually pronounce *ḡ* as an hard *g*.

Ⲑ *sh*, the same as ⲱ.

The same remark applies to the relation of this letter to ⲱ as to that of Ⲑ to ⲕ.

The similarity of the form to that of the Greek *σ*, (a similarity which becomes identity in the contraction *σς* for *σς*), would seem to point to some similarity in sound.

By some the true sound is said to be that of *ch* in *church*, which sound is not found in Arabic.

One or two learned persons, on the authority of vagaries of spelling found in some old MSS., have maintained that it ought to be pronounced as *ϥ* hard.

It may be remarked that if *ϥ* were ever pronounced soft, it is not difficult to understand ill-educated persons, writing to dictation, using it to represent the soft *ch* sound.

† This is a mere symbol to indicate the sound of ⲁⲓ or ⲧⲓ. It is usually pronounced *di*, but by some *ti*, and, by a third school *ti* except after Ⲛ, when they say *di*.

It may be remarked generally, that when a word begins with two consonants the Copts as a rule pronounce it as if it began with *e*. This is almost certainly a custom derived from Arabic: in that language a word cannot begin with two consonants, and when Arabs try to pronounce foreign words of this kind, they often prefix an *e* sound.

## THE PRAYER AT THE OFFERING OF

### The Morning Incense.

[Usually offered immediately before the Liturgy.]

*At the beginning of the Office, the Priest, outside the Sanctuary, says inaudibly,*

We worship Thee, O Christ, with Thy good Father, and the Holy Ghost, saying, Thou hast come, Thou hast saved us. Amen. Alleluia. Lord, have mercy. Lord, have mercy. Lord, have mercy.

*Then he signs himself with the sign of the Cross, saying aloud,*

ΘΕΩ ΦΑΝ ΔΕΦΩΤ: ΝΕΕ In the Name of the Father,  
ΠΩΝΗ: ΝΕΕ ΠΙΠΔ ΕΩΤ: and of the Son, and of the  
ΟΥΠΟΥ† ΠΟΥΤ. ΔΕΗΗ. Holy Ghost, one God. Amen.

*He turns half round towards the People, and makes the sign of the Cross towards them with his right hand, saying,*

ΕΛΕΗΣΟΝ ΗΕΕΣ. Have mercy upon us.

*And the Choir continue,*

ΟΥΘΕΟΣ ΟΥΠΑΤΗΡ ΟΥ O God, Father Almighty!  
ΠΑΠΤΟΚΡΑΤΩΡ: ΠΑΝΑΓΙΑ All-holy Trinity, have mercy  
ΤΡΙΔ ΕΛΕΗΣΟΝ ΗΕΕΣ: upon us! Lord God of powers,  
ΠΟΣ Φ† ΠΤΕ ΝΙΧΟΕ ΨΩ- be with us! Verily we have

<sup>1</sup> He is already vested for the Liturgy. The vestments are the same as in other Rites, though slightly different in shape. There are two maniples, one on each arm, and somewhat like cuffs. The chasuble is very long, and opens in front, having rather the appearance of a cloak. The amice is worn over the head till the Preface of the Mass. The little boys who usually officiate as Deacons are clad in ungirded albs.

ΠΙ ΠΕΛΕΑΝ: ΧΕ ΔΕΛΕΟΠΑ-  
ΤΟΠ ΔΒΟΚΘΟΣ ΔΕΠ ΠΕΠ-  
ΘΛΗΨΙΣ ΠΕΛΕ ΠΕΠΩΧΩΧΕΧ  
ΕΒΗΛΘΑΡΟΚ.

no help in our tribulations  
and afflictions, save Thee.

*Then all recite the Lord's Prayer*

ΠΕΠΩΤ ΕΤ ΔΕΠ ΠΙΦΗ-  
ΟΤΙ: ΔΕΡΕΥΤΟΤΒΟ ΔΧΕ  
ΠΕΚΡΑΠ: ΔΕΡΕCΙ ΔΧΕ  
ΤΕΚΕΕΤΟΤΡΟ: ΠΕΤΕΥΝΑΚ  
ΔΕΡΕΥΨΩΠΙ ΔΕΦΡΗΤ ΔΕΠ  
ΤΦΕ ΠΕΛΕ ΔΙΧΕΠ ΠΙΚΑΔΙ:  
ΠΕΠΩΙΚ ΔΤΕ ΡΑCΤ ΔΗΝΙ-  
ΠΑΠ ΔΦΟΟΤ: ΟΤΟΖ, ΧΔ  
ΠΕΤΕΡΟΠ ΠΑΠ ΕΒΟΛ Δ-  
ΦΡΗΤ ΔΩΠ ΔΤΕΠΧΩ  
ΕΒΟΛ ΔΠΗΕΤΕΟΤΟΠ ΔΤΑΠ-  
ΕΡΩΤ: ΟΤΟΖ ΔΠΕΡΕΠΤΕΠ  
ΕΘΟΤΠ ΕΠΙΡΑCΕΛΟC: ΑΛΛΑ  
ΠΑΔΥΕΕΠ ΕΒΟΛΔΑ ΠΠΕΤ-  
ΔΩΤ: ΔΕΠ ΠΧC ΙΗC  
ΠΕΠC.

Our Father, Who art in  
the heavens: hallowed be  
Thy Name: Thy Kingdom  
come: Thy will be done on  
earth as it is in heaven: Give  
us this day the morrow's  
bread:<sup>1</sup> and forgive us our  
debts, as we forgive our  
debtors: and lead us not into  
temptation: but deliver us  
from evil: through Christ  
JESUS our Lord.

*After the Lord's Prayer, all say,*

ΨΛΗΛ.

Pray.

*The Deacon says,*

ΕΠΙ ΠΡΟCΕΥΧΗ CΤΔΘΗΤΕ.

Stand for prayer.

*The Priest says,*

ΗΡΗΠΗ ΠΑCΙΝ.

Peace be unto all.

<sup>1</sup> Bishop Lightfoot takes the real meaning of the Greek original to be "food for the coming day," not necessarily for "to-morrow," so that if the prayer be said in the morning it is then for "this day;" if at night, for "to-morrow." (On a Fresh Revision of the N. T. 2nd ed. 1872. pp. 195—234.) S. Jerome remarked the above rendering in the "Gospel according to the Hebrews." See Nicholson on that Gospel, p. 44.

<sup>2</sup> The word ΟΤΟΖ "and forgive us," although usually said, is sometimes omitted. The Missal does so, in spite of its occurring in Matt. vi. 12.

*The People answer,*

ΚΕ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

*Then the Priest says,*

ΜΑΡΕΠΨΕΠΖΕΟΤ ἢ  
 ΤΟΤΨ ἔ ΠΙΡΕΨΕΡΠΕΘΠΑ-  
 ΠΕΨ ΟΤΟΖ ἢ ΠΑΝΤ Φ†  
 ΦΙΩΤ ἔ ΠΕΠΟΨ ΟΤΟΖ ΠΕΠ-  
 ΠΟΤ† ΟΤΟΖ ΠΕΠΩΤΗΡ  
 ἸΗΣ ΠΧΣ.

Let us give thanks unto  
 the Beneficent and Merciful  
 God, the Father of our Lord,  
 and God, and Saviour, Jesus  
 Christ.

ΧΕ ΔΨΕΡΣΚΕΠΑΖΙΠ ΕΧΩΠ:  
 ΔΨΕΡΒΟΘΕΠ ΕΡΟΠ: ΔΨΔ-  
 ΡΕΖ ΕΡΟΠ: ΔΨΨΟΠΤΕΠ Ε-  
 ΡΟΨ: ΔΨ†ΔΣΟΕΡΟΠ: ΔΨ†-  
 ΤΟΤΕΠ: ΔΨΕΠΤΕΨΔ Ε-  
 ΖΡΗΠ Ε ΤΔΙ ΟΥΠΟΤ ΘΔΙ.

For He hath protected us,  
 He hath succoured us, He  
 hath preserved us, He hath  
 purchased us unto Himself,  
 He hath spared us, He hath  
 helped us, He hath brought  
 us unto this hour.

ΠΘΟΨ ΟΠ ΜΑΡΕΠ†ΖΟ Ε-  
 ΡΟΨ ΖΟΠΩΣ ΠΤΕΨΔΡΕΖ Ε-  
 ΡΟΠ ΔΕΠ ΠΔΙ ΕΖΟΟΤ ΕΘΟΤ-  
 ΔΒ ΦΔΙ ΠΕΠ ΠΙΕΖΟΟΤ ΤΗ-  
 ΡΟΤ ΠΤΕ ΠΕΠΩΠΘ ΔΕΠ  
 ΖΙΡΗΠΗ ΠΙΒΕΠ ΠΧΕ ΠΙΠΑΠ-  
 ΤΟΚΡΑΤΩΡ ΠΟΨ ΠΕΠΠΟΤ†.

Let us then pray Him,  
 that He, the Almighty Lord  
 our God, will keep us in all  
 peace this holy day and all  
 the days of our life.

*The Priest says,*

ΠΡΟΣΕΥΞΑΣΘΕ.

Pray ye.

*The People answer,*

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

*The Priest continues,*

ΦΗΝΒ ΠΟΨ Φ† ΠΙΠΑΠΤΟ-  
 ΚΡΑΤΩΡ ΦΙΩΤ ἔ ΠΕΠΟΨ  
 ΟΤΟΖ ΠΕΠΠΟΤ† ΟΤΟΖ ΠΕΠ-  
 ΩΤΗΡ ἸΗΣ ΠΧΣ.

O Lord, Lord God Al-  
 mighty, Father of our Lord  
 and God and Saviour Jesus  
 Christ.



ΤΕΠΨΕΡΖΕΟΤ ἸΤΟΤΚ  
ΚΑΤΑ ΘΩΒ ΠΙΒΕΝ ΠΕΛΛ  
ΕΘΒΕ ΘΩΒ ΠΙΒΕΝ ΠΕΛΛ  
ΘΕΝ ΘΩΒ ΠΙΒΕΝ.

ΧΕ ΔΚΕΡΣΚΕΠΑΖΙΝ ΕΧΩΠ:  
ΔΚΕΡΒΟΘΕΙΝ ΕΡΟΠ: ΔΚΑΡΕΖ  
ΕΡΟΠ: ΔΚΨΟΠΤΕΠ ΕΡΟΚ:  
ΔΚΤΔΣΟΕΡΟΠ: ΔΚΤΤΟΤΕΠ:  
ΔΚΕΠΤΕΨΑ ΕΖΡΗ Ε ΤΑΙ  
ΟΤΠΟΥ ΘΑΙ.

We give Thee thanks upon  
all things, and for all things,  
and in all things.

For Thou hast protected  
us, Thou hast succoured us,  
Thou hast preserved us, Thou  
hast purchased us unto Thy-  
self, Thou hast spared us, Thou  
hast helped us, Thou hast  
brought us unto this hour.

*The Deacon says,*

ΤΩΒΖ ΖΙΝΑ ἸΤΕ ΦΤ  
ΠΑΙΠΑΝ: ἸΤΕΨΕΡΖΗΤ  
ΘΑΡΟΠ: ἸΤΕΨΩΤΕΛΛ Ε-  
ΡΟΠ: ἸΤΕΨΕΡΒΟΘΕΙΝ ΕΡΟΠ:  
ἸΤΕΨΘΙ ἸΠΗΤΖΟ ΠΕΛΛ ΠΙ-  
ΤΩΒΖ ἸΤΕ ΠΙΕΘΟΤΑΒ Ἰ-  
ΤΑΨ ἸΤΟΤΟΥ ΕΖΡΗ ΕΧΩΠ  
Ε ΠΑΤΑΘΟΠ ἸΣΚΟΥ ΠΙΒΕΝ:  
ἸΤΕΨΧΑ ΠΕΠΠΟΒΙ ΠΑΝ Ε-  
ΒΟΛ.

ἸΤΕΨΑΙΤΕΠ ΠΕΠΨΑ ΕΘ-  
ΡΕΠΘΙ ΕΒΟΛΘΕΠ ΤΚΟΠΩ-  
ΠΑ ἸΤΕ ΠΕΨΕΥΣΤΗΡΙΟΠ  
ΕΘΟΤΑΒ ΕΤΣΕΛΑΡΩΟΤ:  
ΠΙΧΩΕΒΟΛ ἸΤΕ ΠΕΠΠΟΒΙ.

Pray that God will have  
mercy upon us, will pity us,  
will hear us, will help us, will  
receive the prayers and sup-  
plications of His saints on  
our behalf, unto our good at  
all times, will forgive our  
sins—

Will make us worthy to  
receive through the commu-  
nion of His holy, blessed  
mysteries, the remission of  
our sins.

*The People answer,*

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

*The Priest continues,*

ΕΘΒΕ ΦΑΙ ΤΕΠΤΖΟ ΟΥΟΖ  
ΤΕΠΤΩΒΖ ἸΤΕΚΜΕΤΑΤΑ-  
ΘΟΣ ΠΙΛΑΙΡΩΛΙ.

Wherefore we pray and  
entreat Thy goodness, O  
Thou lover of men!

αενικπαπ εορεπχωκ ε-  
βολ εεπαικε εεροοτ εεοο-  
αβ φαι πεε πιεεροοτ τη-  
ροτ ητε πεπωπδ δεπ ρι-  
ρηη πιθεν πεε τεκροτ.

φθοπος πιθεν : πυρασμος  
πιθεν : ενεργια πιθεν  
ητε παταπας : ποσπι  
ητε ραπρωει εερωοτ :  
πτωπη επωωι ητε ραπ-  
χαχι πηετρηη πεε πη-  
εεοτωηε εβολ—

Grant unto us to pass this  
holy day and all the days of  
our life in all peace and [in]  
Thy fear.

All envy, all temptation,  
all operation of Satan, the  
counsel of wicked men, the  
insurrection of enemies that  
are hidden, or that are mani-  
fest—

*He crosses himself, and says,*

ελιτοτ—

Do Thou take away—

*He makes the sign of the Cross over his left shoulder, and says,*

εβολραροη—

From us—

*He does the same on his right shoulder, and says,*

πεε εβολρα πεκλαος  
τηρη—

And from all Thy people—

*He makes the sign eastward toward the Altar, and says,*

πεε εβολρα τραπεζα  
θαι.

And from this table.

*And proceeds thus,*

πη δε εοπαπετ πεε  
πηετερπορηι ρερη εε-  
εωοτ παπ.

But such things as be meet  
for us, and such things as be  
useful unto us, do Thou cause  
to be ministered unto us.

χε ηθοκ πε ετακτ εε  
πιερωωι παπ ε ρωει  
εχεπ πιροφ πεε πι-  
λη πεε εχεπ τχοει τηρε  
ητε πιχαχι.

For Thou art He Who  
hast given unto us the power  
to tread upon serpents and  
scorpions, and upon all the  
power of the enemy.

*Then the Choir sing,*

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

*And then the following Hymn.<sup>1</sup>*

ΔΕΩΠΙ ΜΑΡΕΠΟΥΧΥΤ  
 ἡΓΘΙΑΣ ΕΘΟΥΑΒ: ΕΤΑ-  
 ΦΙΩΤ ΠΕΕ ΠΥΗΡΙ ΠΕΕ  
 ΠΙΠΠΑ ΕΘΟΥΑΒ: ΑΠΟΝ ΘΑ  
 ΠΙΛΑΟΣ ἡΠΥΧΡΗΣΤΙΑΠΟΣ:  
 ΠΑΙ ΓΑΡ ΠΕ ΠΕΠΟΥΤ ἡ-  
 ΑΛΗΘΙΠΟΣ.

ΒΟΠΟΥΡΕΛΠΙΣΗΤΑΝ ΘΕΠ  
 ΘΗΕΘΟΥΑΒ ΜΑΡΙΑ ΕΡΕ ΦΤ  
 ΠΑΙ ΠΑΠ ΖΙΤΕΠ ΠΕΣΠΡΕΣ-  
 ΒΤΑ.

ΧΕΡΕ ΠΕ ΜΑΡΙΑ ΤΘ-  
 ΡΟΕΠΙ ΕΘΠΑΣΟΣ ΘΗΕΤΑΣ-  
 ΜΙΣΙ ΠΑΠ ΕΦΤ ΠΙΡΟΣΟΣ.<sup>2</sup>

ΧΕΡ[Ε] ΠΑΚ Ω ΠΙΕΑΡΤ-  
 ΤΡΟΣ: ΧΕΡΕ ΠΙΕΤΑΥ[Υ]Α-  
 ΛΙΣΤΗΣ: ΧΕΡΕ ΠΙΔΠΟΣΤΟ-  
 ΛΟΣ ΜΑΡΚΟΣ ΠΙΘΕΟΡΙΕΟΣ.

O come, let us worship  
 the Holy Trinity, the Father,  
 and the Son, and the Holy  
 Ghost,—we the Christian  
 nations, for He is our true  
 God.

And we hope in the Holy  
 Mary, that God will have  
 mercy upon us through her  
 prayers.

Hail to thee, Mary, the  
 fair dove, who hath borne for  
 us God the Word.

Hail to thee, O Martyr!  
 Hail to thee, O Evangelist!  
 Hail to thee, O ecstatic A-  
 postle Mark!

*Here are occasionally inserted passages varying with the Office.*

ΖΙΤΕ[Π] ΠΙΕΠΡΑΣΒΤΑ ἡΤΕ  
 ΤΘΕΟΖΟΚΟΣ ΕΘΟΥΑΒ ΜΑΡΙΑ

Through the intercessions  
 of the holy Mother of God,

<sup>1</sup> This hymn is printed from a MS. copy given to the translator by one of the Monophysite clergy at Jerusalem, who was also good enough to overlook his translation of it. He has not ventured to correct what appear to him to be evident orthographical errors in it, though he has separated the words, which, in the original, are all joined together, and supplied in brackets a few letters which seem to have been omitted by mere accident. Although the text certainly could not be used as an exercise, it will be interesting to the reader as illustrating the present state of scholarship among the Copts, and the prevailing pronunciation. The translator does not know whether some of the persons named as Saints may not have been Monophysites.

<sup>2</sup> In the hieroglyphics "there is no distinction between l and r."—(Le Page Renouf's *Egyptian Grammar*, p. 1.)

πῶς ἀριζέουσταν ἐπι-  
χωρῆβὸν ἥτε πεπνοβί.

εἴτεπ πῦρρεβῖτα ἥτε  
πἰαρχηαγγελος εἰχᾶνλ  
πῆε γαβρίνλ πῆε ρα-  
φᾶνλ πῆε σουρίνλ : πῆε  
πῖζ<sup>1</sup> ἡζοτον ἡσολεετος :  
πῆε πῖκᾶ ἐπρρεβῖτε-  
ρος : στ[ρ]ατια ἡαγγε-  
λικον πῆε πῖταγεα ἡ-  
εποτραπιον—

πῖπροζροεος ἐβεαπτις-  
της ἰωαννης πῖρεψτοεος :  
πῖρψοζεαδῆψο—

πῆε παῶς ἡιοτ ἡαποσ-  
τολος πῆε εἰαρκο[ς] πῖ-  
θεοριεος : πῆε ψεπι ἡτε  
πῖεαθητης—

στᾶφᾶνος πῖεαρτυ-  
ρος : παῶς ποτρο γεορ-  
γιος : θεοζρο[ς] πῆε θε-  
οζρος : πῆε φῦλοπατηρ  
εἰαρκοριος—

πῆε ἀπα εἰπα πῆε  
ἀπα βοκτορ : κῡρια[ς]  
κλεττιος πῆε φῦλοθε-  
ος πῆε ἀπ[α] ἰσχυρον  
πῆε ἀπα ἰσακ : πῖαγιος  
ἀπτωπιος πῆε πῖεενη  
ἄββα πατλν : πῖτ̄ ἐθοτ-  
ᾶβ ἄββα εἰακαρι : ποτ-

Mary, O Lord! grant unto  
us the pardon of our sins.

Through the intercessions  
of the Archangel Michael,  
and Gabriel, and Raphael,  
and Suriel, and the four im-  
material living creatures, and  
the four and twenty elders ;  
the angelic army and the  
heavenly hosts—

[And of] the Fore-runner,  
the Baptist, John, the Bap-  
tizer ; the hundred and forty  
and four thousand—

And [of] our lords [and]  
fathers the Apostles, [who are]  
with Mark the ecstatic ; and  
the rest of the disciples—

[And of] Stephen the mar-  
tyr, [and of] our lord the  
King George, [and] Theodore  
and Theodore, and the lover  
of the fathers, Mercury—

And [of] Father Mīna and  
Father Victor ; [and of] Ky-  
rios Claudius, and Philotheus,  
and Father Ischyron and Fa-  
ther Isaac ; [and of] the holy  
Antony, and the righteous  
Abba Paul ; [and of] the three  
holy Fathers Macarius ; [and

<sup>1</sup> This appears to be obviously a mere slip of the pen for Δ

σὺν τοῖς ἱσταμένοις : καὶ  
 ἑορτάζοντες τὸ φάος τῆς ἡμέρας :  
 πῶς καὶ πῶς [1] κατὰ περ-  
 ράμ—

ὅς ἀριζοῖς καὶ ἐ-  
 πιχωροῖς ἡμῶν περὶ :  
 ἑορτάζοντες ἐκ πᾶσι περὶ  
 τῶν πατέρων καὶ τοῦ  
 ἁγίου ἑορτάζοντες : καὶ ἀκὶ ἀκ-  
 σωτὴν ἀλλοι.

of] their children who bore  
 the Cross ; [and of] the Saints  
 of this day—every one by  
 his own name—

O Lord, grant unto us the  
 pardon of our sins, that we  
 may praise Thee, and Thy  
 good Father, and the Holy  
 Ghost, saying, Thou hast  
 come, Thou hast saved us !

*Meanwhile the Priest finishes the Prayer of Thanksgiving, maudibly, as follows—*

And lead us not into temptation, but deliver us from evil, through  
 the grace, and mercy, and love toward men, of Thine Only-  
 begotten Son, our Lord, and God, and Saviour, JESUS Christ,  
 through Whom are due unto Thee, and the Holy Ghost, the Life-  
 giver, Who is of one Substance with Thee, glory, and honour, and  
 power, and worship, now, and ever, and unto the ages of all ages.  
 Amen.

*Then he kisses the threshold of the Sanctuary, goes up to the Altar, kisses it,  
 takes the censer, and if there are Assistant Priests, he says to them,*

**Bless ye.**

*And they answer,*

**Bless thou.**

*He says in a low voice,*

**In the Name of the Father, and of the Son, and of the Holy  
 Ghost, one God.**

*Then makes the sign of the Cross once over the incense, saying—*

**Blessed be God the Father Almighty. Amen.**

*Then a second time, saying—*

**Blessed be His Only-begotten Son, JESUS Christ our Lord.  
 Amen.**

*Then a third time, saying—*

**Blessed be the Holy Ghost the Comforter. Amen.**

*He continues, vauidibly,*

Glory and honour, honour and glory be unto the all-holy Trinity, Father, and Son, and Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

*The Priest*

Pray.

*The Deacon*

Stand ye for prayer.

*The Priest*

Peace be unto all.

*The Deacon*

And unto thy spirit.

*The Priest*

God, Who accepted the offerings of righteous Abel, and the sacrifice of Noah and Abraham, and the incense of Aaron and Zacharias—

*The Deacon says,*

Pray concerning the sacrifice which we are offering. Lord, have mercy.

*The Priest says*

Receive Thou this incense at the hands even of us sinners.

For a sweet savour of incense [and] for remission of our sins and the shortcomings of Thy people.

For blessed art Thou, and good is it to praise Thee, Father, and Son, and Holy Ghost,

Now, and ever, and unto the ages of all ages. Amen.

And we pray Thee, O our Lord!

Remember, O Lord, the peace of Thine One Only Holy Catholic Apostolic Church.

[*The Deacon says,*

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God. Lord, have mercy.

*The Priest kisses the Altar on its south corner, and continues,*

Which is from one end of the world unto the other.

Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

*The Deacon says,*

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and [for] our orthodox Bishops. Lord, have mercy.<sup>1</sup>

*The Priest with the Deacon, proceeds round the Altar, kissing it at each corner, and continues,*

Preserve him in safety unto us for many years and peaceful times.

Remember, O Lord, our congregations. Bless them.

*The Deacon says,*

Pray for this holy Church and [for] our congregations. Lord, have mercy.

*The Priest as he returns to the front of the Altar continues,*

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing,

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

*The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says,*

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

<sup>1</sup> The Missal printed at Rome gives as above (except the "Lord, have mercy," which seems to be added from custom,) but the Pope of Alexandria being at present a Monophysite, the Catholic Priests say: "Remember, O Lord, our Patriarch, the honourable Father, the Pontiff, the Pope, Abba N." (naming the Pope of Rome,) and add, if there be a Vicar Apostolic—"and his fellow-servant, the Bishop, Abba N." And the Deacon answers: "Pray for our Pontiff, the Pope, Abba N., and [for] our holy Father the Bishop, Abba N., and [for] our orthodox, &c." It is worth remark that in this modern Catholic Response, the words "and our holy Father" are Coptic, the rest being Greek, like most of the Responses in this Rite.



*And meanwhile goes round again Having arrived at the east side, he says,*

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold ; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

*He goes round a third time, saying,*

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

*He then, censing the picture of the Lord, he kisses it, and leaves the Sanctuary. Then he censes the altar, saying, the first time.*

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

*The second time.*

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

*And the third time.*

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

*He censes the picture of the Blessed Virgin thrice, and says,*

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace ; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen ; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord. JESUS Christ, that He may forgive us our sins.

*He censes the other images once each, and the Priest, and Deacons, and all the People, going through the Church. Then standing outside the Sanctuary door, he continues,*

ψαλλ.

Pray ye.

*The Priest says,*

ΕΙΡΗΝΗ ΠΑΣΙΝ.

Peace be unto all.

*The People answer,*

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

*The Priest says aloud,*

ΠΑΛΙΝΟΝ ΜΕΛΕΠΤΕΘΟ Ε  
ΦΉ ΠΑΠΑΝΤΟΚΡΑΤΩΡ ΦΙΩΤ  
ΕΙ ΠΕΠΟΤ ΟΥΟΖ ΠΕΠΝΟΤ  
ΟΥΟΖ ΠΕΠΩΤΗΡ ΙΗΣΟΥ ΧΡΙΣΤΟΥ.

Again let us pray to God  
Almighty, the Father of our  
Lord and God and Saviour  
JESUS CHRIST—

ΤΕΠΤΕΘΟ ΟΥΟΖ ΤΕΠ-  
ΤΩΒΖ ΙΤΕΚΕΛΕΤΑΤΑΘΟΣ  
ΠΕΛΙΡΩΕΙ.

We pray and entreat Thy  
goodness, O Thou lover of  
man!

ΑΡΙΦΕΛΕΤΙ ΠΟΤ ΠΗ ΕΤΨΩ-  
ΝΙ ΙΤΕ ΠΕΚΛΑΟΣ.

Remember, O Lord, such  
of Thy people as are sick—

*The Deacon says,*

ΤΩΒΖ ΕΧΕΝ ΠΕΠΝΟΤ ΠΕΛ  
ΠΕΠΣΗΝΟΥ ΕΤΨΩΝΙ ΔΕΝ  
ΧΙΠΨΩΝΙ ΠΙΒΕΝ ΙΤΕ ΔΕΝ  
ΠΑΙ ΤΟΠΟΣ ΙΤΕ ΔΕΝ ΜΕΙ  
ΠΙΒΕΝ.

Pray for our fathers and  
our brethren who are sick of  
any sickness, either in this  
place or in any place.

ΖΗΝΑ ΙΤΕ ΧΡΙΣΤΟΥ ΠΕΠΝΟΤ  
ΕΡΓΕΛΟΤ ΠΑΝ ΠΕΛΕΩΟΤ  
ΕΙ ΠΙΟΤΧΑΙ ΠΕΛ ΠΙΤΑΛΘΟ  
ΙΤΕΥΧΑ ΚΑΝ ΠΕΠΝΟΒΙ Ε-  
ΒΟΛ.

That Christ our God will  
grant them unto us in health  
and soundness : may He for-  
give us our sins!

*The People say,*

ΚΥΡΙΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

*The Priest says,*

ΕΔΑΚΧΕΛΕΠΟΥΨΙΝΙ ΔΕΝ  
ΖΑΠΠΑΙ ΠΕΛ ΖΑΠΠΕΤ-  
ΨΕΠΖΗΤ : ΜΕΤΑΛΘΩΟΤ.

Thou hast visited them in  
mercy and compassion ; do  
Thou heal them.

ἀλιοῦ ἐβολγαρωσ  
 περ ἐβολγαρον ἡμῶν  
 πιβεν περ ἰαβι πιβεν  
 πιπῆα ἡτε πυῶνι δοχι  
 ἡσῶν.

ἡ ἐτατωσκ εὑστη-  
 οντ θεν πιῖαβι λε-  
 τοσποσ οτορ λεπολε-  
 † πωσ.

ἡ ετρελεκνοτ ἡτο-  
 τοτ ἡ πιπῆα ἡ ἀκαθαρ-  
 τον ἀριτοσ τηροσ ἡ-  
 ρεερε.

ἡ ετ θεν πυτεκωσ  
 ἡε πιεταλωσ ἡε ἡ ετ  
 θεν πιεζωρηστια ἡε πι-  
 εχεελωσια.

ἡε ἡ ἐτοτῶλεονι λε-  
 εωσ θεν οτλεετρωκ  
 ἐσενπῶνι ποσ ἀριτοσ τη-  
 ροσ ἡρεερε οτορ πα  
 πωσ.

χε ἡθοκ πετβωλ ἡ ἡ  
 ετσωηρ ἐβολ οτορ ετ-  
 ταρο ἐρατοσ ἡ ἡ ἐτατ-  
 ραδοτοσ ἐδρη.

† ζελπισ ἡτε ἡ ἐτε  
 ἡλεον τοσ ζελπισ.

† βοηῖα ἡτε ἡ ἐτε  
 ἡλεον τοσ βοηοσ.

οποε† ἡτε ἡ ετοι  
 ἡκοτχι ἡρητ.

πυλτεηη ἡτε ἡ ετχη  
 θεν πυχιεωπ.

Take away from them and  
 from us all sickness and all  
 disease ; drive away the spirit  
 of sickness.

Them that have long lain  
 in sickness do Thou raise up  
 and strengthen.

All them that are vexed  
 with unclean spirits do Thou  
 set free.

Them that are in prisons  
 or in dungeons or in exile or  
 slavery,

Or them that are held in  
 bitter bondage, O Lord, do  
 Thou deliver them all, and  
 have mercy upon them !

For Thou art He that de-  
 liverest the prisoners, and  
 settest up them that are cast  
 down,

The Hope of the hopeless,

The Help of the helpless,

The Comforter of the weak-  
 hearted,

The Harbour of the storm-  
 tossed.

ΨΥΧΗ ΠΙΒΕΝ ΕΤΡΕΧ-  
 ΖΩΑ ΟΤΟΖ ΕΤΟΤ ΔΕΟΠΙ  
 ΕΧΩΝΤ.

Every afflicted soul, and  
 them that are bound,

ΔΕΟΙ ΠΩΟΤ Η ΟΥΠΑΙ : ΔΕΟΙ  
 ΠΩΟΤ Η ΟΥΛΕΤΟΠ : ΔΕΟΙ  
 ΠΩΟΤ Η ΟΥΧΥΘΟΒ : ΔΕΟΙ  
 ΠΩΟΤ Η ΟΥΒΟΗΘΙΑ.

Grant them mercy, grant  
 them rest, grant them refresh-  
 ment, grant them help.

ΔΠΟΠ ΔΕ ΖΩΠ ΠΟΤ ΠΙ-  
 ΨΩΠΙ ΗΤΕ ΠΕΠΨΥΧΗ ΔΕΔ-  
 ΤΑΛΩΟΤ ΟΤΟΖ ΠΑ ΠΕΠ-  
 ΚΕΩΔΕΔ ΔΡΙΦΑΘΡΙ Ε-  
 ΡΩΟΤ.

And for us, even for us  
 also, O Lord, who are sick in  
 our souls, do Thou heal them;  
 and cure our bodies.

ΠΙΣΗΠΙ ΔΕΛΗΝΙ ΗΤΕ ΠΕΠ-  
 ΨΥΧΗ ΠΕΛ ΠΕΠΩΔΕΔ ΠΙ-  
 ΕΠΙΣΚΟΠΟC ΗΤΕ CΑΡΧ ΠΙΒΕΝ  
 ΧΕΛΠΕΠΩΠΙ ΔΕΠ ΠΕΚΟΤ-  
 ΧΑΙ.

O Thou the true Physician  
 of our souls and of our bo-  
 dies, the Shepherd<sup>1</sup> of all  
 flesh, visit us with Thy sal-  
 vation !

*The People answer.*

ΚΤΡΙΕ ΕΛΕΗΣΟΠ.

Lord, have mercy.

*The Priest goes up to the Altar, and says, maudibly,*

Through the grace and mercies and love-toward-man of Thine  
 Only-begotten Son, our Lord and God and Saviour JESUS Christ,  
 through Whom are due unto Thee, with Himself, and the Holy  
 Ghost, the Life-giver, [Who is] of one Substance with Thee, glory  
 and honour, and power, and worship, now and ever, and to the  
 ages of all ages. Amen.

*He puts incense into the censer, offers it, and says.*

We pray and beseech Thy goodness, O Thou that lovest man,

ΔΡΙΦΕΛΕΤΙ ΠΟΤ ΠΙΘΥCΙΑ  
 ΠΙΠΡΟCΦΟΡΑ.

Remember, O Lord, the  
 sacrifices, the oblations,

<sup>1</sup> Lit. "Bishop," cf. 1 Pet. ii. 25.

πισπερθεοτ ἴτε κη ἐ-  
τατερπροσφερῖν.

ἐ οὐταῖο πεε οὐῶν  
ἐπεκραπ ἐθοναβ.

The thanksgivings of them  
that have offered

Unto the honour and glo-  
ry of Thine holy Name.

*The Deacon says,*

ταβζ ἐχεπ κη εττι-  
ἐφρωσγυ ἡ πισθια πι-  
προσφορα πισπαρχη πι-  
πεζ πισθοιποττι πικτειλ-  
λιον ἴτε πισεληερσων-  
ωι ρηνα ἴτε πχс πεп-  
ποτ† †ψεβιῶ πων ζен  
ἰληε ἴτε τφε: ἴτεψχα  
πεпποβι παп ἐβολ.

Make supplication for them  
who have provided the sacri-  
fices, the oblations, the wine,  
the oil, the frankincense, the  
vessels of the altar, that  
Christ our God may repay  
them in the heavenly Jerusa-  
lem: may He forgive us our  
sins.

*The People say,*

кѣ еленсоп.

Lord, have mercy.

*The Priest offers the incense, and continuing to offer till the end of the prayer,  
says,*

ωποп ἐрок ἐχεп πεк-  
θсiαcтнpиoп ἐθонαβ ἡ-  
ελλοτιεон ἴτε τφε ἐ-  
οгсθoи ἡсθoипoттi.

ἐζонп ἐτεκлетпц†  
ет ζен пифноῖ ἐβολз-  
тен пщеещп ἴτε πεк-  
аггелос πεе пекарχh-  
аггелос ἐθонαβ.

Receive them upon Thine  
holy reasonable Altar in hea-  
ven for a sweet savour of in-  
cense;

Before [the throne of] Thy  
majesty in heaven, by the  
ministry of Thine Angels and  
Thine holy Archangels.

ἐφρη† етаκшп ἐрок  
ἡ пизароп ἴτε пөөени  
звел πεе †θсiα ἴτε  
пепшт авраае πεе  
†тевι В† ἴτε †χнра.

Even as Thou didst accept  
the offerings of righteous A-  
bel, and the sacrifice of our  
father Abraham, and the wi-  
dow's two mites;

ΠΑΙΡΗΤ' ΟΠ ΠΙΚΕΕΤΧΑ-  
ΡΙΣΤΗΡΙΟΠ ἸΤΕ ΠΕΚΕΒΙΑΙΚ  
ΨΟΠΟΥ ΕΡΟΚ.

ΠΑ ΠΥΡΟΤΟ ΠΕΕ ΠΑ ΠΙ-  
ΚΟΥΧΙ ΠΗ ΕΤΡΗΠ ΠΕΕ ΠΗ  
ΕΘΟΥΠΗ, ΕΒΟΛ.

Ἡ ΠΗ ΕΘΟΥΠΗ ΕἰΠ ΠΑΚ Ε-  
ΔΟΥΠ ΟΥΟΖ ΕΕΕΟΠ ἸΤΩ-  
ΟΥ: ΠΕΕ ΠΗ ΕΤΑΤΙΠ ΠΑΚ  
ΕΔΟΥΠ ΔΕΠ ΠΑΙ ΕΖΟΥΠ  
ἸΤΕ ΦΟΥΠ ἸΠΑΙ ΔΩΡΟΠ  
ΠΑΙ.

ΕΟΙ ΠΟΥΠ Ἡ ΠΑΤΤΑ-  
ΚΟ ἸΤΨΕΒΙΩ ἸΠΗ ΕΘΠΑ-  
ΤΑΚΟ.

ΠΑ ΠΥΦΟΥΠ ἸΤΨΕΒΙΩ Ἡ  
ΠΑ ΠΚΑΖΙ.

ΠΥΔΕΠΕΖ ἸΤΨΕΒΙΩ Ἡ  
ΠΥΠΡΟΣΟΥΠΟΥ.

ΠΟΥΠΟΥ ΠΟΥΤΑΕΙΟΠ  
ΕΕΖΟΥΠ ΕΒΟΛ Ἡ ΔΤΑΘΟΠ  
ΠΥΠΕΠ.

ΕΕΤΑΚΤΟ ΕΡΩΟΥ ΠΟΥ  
Ἡ ΤΧΟΕ ἸΤΕ ΠΕΚΑΓΓΕΛΟC  
ΠΕΕ ΠΕΚΑΡΧΗΑΓΓΕΛΟC Ε-  
ΘΟΥΠ.

ΕΕΦΡΗΤ' ΕΤΑΤΕΡΦΕΕΤΙ  
ΕΠΕΚΡΑΠ ΕΘΟΥΠ ΔΙΧΕΠ  
ΠΚΑΖΙ.

ΔΡΙΠΟΥΕΕΤΙ ΖΩΟΥ ΠΟΥ  
ΔΕΠ ΤΕΚΕΕΤΟΥΠΟΥ ΟΥΟΖ  
ΔΕΠ ΠΑΙ ΚΕ ΕΩΠ ΦΑΙ Ε-  
ΠΕΡΧΑΤ' ἸCΩΚ.

Even so do Thou receive  
the thankofferings of Thy ser-  
vants ;

The rich and the poor, the  
hidden and the manifest ;

Them that are fain to offer  
unto Thee their gifts, but  
have not [wherewithal] ; and  
them that have offered unto  
Thee these oblations this  
day.

Grant unto them incorrup-  
tible things in place of cor-  
ruptible ;

The things of heaven for  
the things of earth ;

Things eternal for things  
temporal.

Fill Thou their houses and  
their garners with all good.

Defend them, O Lord, by  
the power of Thine Angels  
and Thine holy Archangels.

Even as they have remem-  
bered Thine holy Name upon  
earth ;

Remember Thou them  
also, O Lord, in Thy king-  
dom, and leave them not  
helpless in this world.

*The People say,*

κτρίε ελεησον.

Lord, have mercy.

*Then is sung the following Hymn, during which the Priest sits.*

ελεησας μελλ πιατ-  
 τελος μελλ πτατμελλ ἡ-  
 εποτραπιον εἶτε φαι πε  
 φιωτ μελλ πωηρι μελλ  
 πιπητεμελλ εἶσοταβ.

Let us sing with the Angels  
 and the heavenly host [to  
 Him] Who is the Father  
 and the Son and the Holy  
 Ghost.

χοταβ ἡθοκ πε πεπ-  
 ποτ†: χοταβ ἡθοκ πε  
 ηρεπωτηρ: χοταβ ἡθοκ  
 πηρεφθαλειδ: χοταβ ἡ-  
 θοκ πηρεφταπθο: χοταβ  
 ἡθοκ φα †εετψεεψι:  
 χοταβ ἡθοκ πιπιψ†:  
 χοταβ ἡθοκ φη ετσεε-  
 ρωοντ: χοταβ ἡθοκ πε  
 πετ σαχι: χοταβ ἡθοκ  
 πε τεηρελπισ: χοταβ  
 ἡθοκ πωηρι εἰ φ†:  
 χοταβ ἡθοκ πε ιης πχς  
 μελλ τεκεετ εἰπαρθε-  
 ποс εερια †βροεπι εο-  
 πεсос εερια †θεοτο-  
 кос εερια θεετ ἡ ιης  
 πχς.

Holy art Thou, O our  
 God! Holy art Thou, O our  
 Saviour! Holy art Thou, the  
 Creator! Holy art Thou, the  
 Life-giver! Holy art Thou,  
 the Object of our worship!  
 Holy art Thou, the Great!  
 Holy art Thou, the Blessed  
 one! Holy art Thou, the  
 Word! Holy art Thou, our  
 Hope! Holy art Thou, the  
 Son of God! Holy art Thou,  
 JESUS Christ, and Thy Mo-  
 ther, the Virgin Mary, the fair  
 dove; Mary, the Mother of  
 God; Mary, the Mother of  
 JESUS Christ.

φωκ πε πιωον μελλ  
 πιεεορι: πταιδ μελλ  
 πιερψιψι ψα επερ ἡτε  
 πιεπερ.

Thine are the glory and  
 the power, the honour and  
 the might, unto ages of ages.

εως αταθος οτορ εἰ-  
 εειρωεει παι παп катa  
 πεκπιψ† ἡпaι. αλλη-

As good and one that  
 lovest man, have mercy up-  
 on us according to the great-



ΛΟΤΙΑ. ΑΛΛΗΛΟΤΙΑ. ΑΛΛΗ-  
ΛΟΤΙΑ.

ness of Thy mercy. Alleluia.  
Alleluia. Alleluia.

ΔΟΞΑ ΣΟΙ Ο ΘΕΟΣ ΚΑΛΩΝ :  
ΑΓΙΟΣ : ΑΓΙΟΣ : ΑΓΙΟΣ : ΠΟΤ  
ΣΑΒΒΑΘΟ : ΚΕ ΕΛΕΗΣΟΝ.

Glory be to Thee, O our  
God ! Holy, Holy, Holy  
[is] the Lord of Sabaoth.  
Lord, have mercy.

ΚΑΙ ΝΥΝ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙΣ  
ΤΟΥΤΟ ΔΙΩΝΑΣ ΤΩΝ ΔΙΩ-  
ΝΩΝ. ΔΕΗΝ.

Both now, and ever, and  
unto the ages of ages. A-  
men.

*The Priest goes before the Altar, and says aloud in Arabic,<sup>1</sup>*

بِالْحَقِيقَةِ

In truth.

*And then says the Nicene Creed.*

ΤΕΠΠΑΖ† Ε ΟΥΠΟΥ†  
ΠΟΥΤ ΦΙΟΥΤ ΠΥΑΠΤΟ-  
ΚΡΑΤΩΡ ΦΗ ΕΤ ΔΥΘΑΛΙΘ  
Π ΤΦΕ ΠΕΛ ΠΙΚΑΖΙ ΠΗ  
ΕΤΟΥΠΑΣ ΕΡΩΟΥ ΠΕΛ ΠΗ  
ΕΤΕΠ ΣΕΠΑΣ ΕΡΩΟΥ ΔΠ.

We believe in one God, the  
Father Almighty, Who hath  
created heaven and earth,  
the things which are seen  
and the things which are not  
seen.

ΤΕΠΠΑΖ† Ε ΟΥΟΤ ΠΟΥ-  
ΟΥΤ ΙΗΣ ΠΧΣ ΠΥΗΡΙ ΔΕ Φ†  
ΠΙΛΟΠΟΥΤΕΠΗΣ ΠΙΛΙΣΙ Ε-  
ΒΟΛΔΕΠ ΦΙΟΥΤ ΔΑΧΩΟΥ  
Π ΠΙΕΠΗ ΤΗΡΟΥ.

We believe in one Lord  
Jesus Christ, the Only-begot-  
ten Son of God, born of the  
Father before all worlds ;

ΕΟΥΟΥΠΙΠΙ ΕΒΟΛΔΕΠ  
ΟΥΟΥΠΙΠΙ : ΟΥΠΟΥ† ΠΤΑΦ-  
ΕΠΗ ΕΒΟΛΔΕΠ ΟΥΠΟΥ†  
ΠΤΑΦΕΠΗ : ΟΥΕΠΙΣΙ ΠΕ

Light of light ;<sup>2</sup> very God  
of very God ; begotten, not  
made ; being of one Sub-  
stance with the Father ;

<sup>1</sup> The Coptic is ΔΕΠ ΟΥΕΠΕΘΕΠΗ, but it is always said in Arabic.  
The people repeat it.

<sup>2</sup> The phrase "God of God," does not appear.

οὐθ' αὐτὸς ἀπὸ περὶ οὐρανοῦ  
 οὐκ ἴστος περὶ φῶς : φη  
 ἔτα θ' αὐτὸς πῦρ πῦρ  
 ἐβόλ' ὁ γιγνόμενος.

Φαίετε εὐδοκίαν ἀπὸ  
 τοῦ πῦρος περὶ εὐδοκίαν  
 πεποιθὲς ἀπὸ ἐκείνου  
 ἐβόλ' ὁ γιγνόμενος : ἀφ' οὗ  
 ἐβόλ' ὁ γιγνόμενος ἐκ  
 οὐρανοῦ περὶ ἐβόλ' ὁ  
 γιγνόμενος παρ' οὐρανοῦ.

ὁ οὗτος ἀφ' οὐρανοῦ : ὁ οὗτος  
 ἀπερὶ τὴν ἡμετέραν πόλιν  
 ἐβόλ' ὁ γιγνόμενος παρ' οὐρανοῦ  
 τὸς πῦρ.

ἀφ' οὗτος οὗτος οὗτος ἀφ' οὐρανοῦ  
 οὗτος οὗτος ἀφ' οὐρανοῦ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ.

ἀφ' οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος  
 οὗτος οὗτος οὗτος οὗτος.

σε τὸν πῦρ ὁ πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ  
 ἐβόλ' ὁ γιγνόμενος πῦρ.

by Whom all things were  
 made;

Who for us men and for  
 our salvation came down  
 from heaven; He was incar-  
 nate of the Holy Ghost and  
 of the Virgin Mary;

And He became man; and  
 He was crucified for us under  
 Pontius Pilate;

He suffered and was bu-  
 ried; and the third day He  
 rose again from the dead,  
 according to the Scriptures;

He ascended up into the  
 heavens; He sat down at  
 the right hand of His Father;  
 and He will come again in  
 His glory to judge the living  
 and the dead; of Whose king-  
 dom there shall be no end.

And we believe in the  
 Holy Ghost, the Lord, the  
 Giver of life, Who proceed-  
 eth from the Father and the  
 Son;<sup>1</sup> He is worshipped and

<sup>1</sup> Of course the Monophysites do not say περὶ πῦρ—and the Son.

+

†ΩΟΤΗΑΨ ΠΕΕ ΦΙΩΤ ΠΕΕ  
 ΠΨΗΡΙ : ΦΗ ΕΤΑΨΑΧΙ  
 ΔΕΠ ΠΠΡΟΦΗΤΗΣ : Ε ΟΤΙ  
 ΠΑΓΙΑ ΠΚΑΘΟΛΙΚΗ ΠΑΠΟ-  
 ΤΟΛΙΚΗ ΠΕΚΚΛΗΣΙΑ.

ΤΕΠΕΡΟΛΟΛΟΓΙΠ ΠΟΤ-  
 ΨΕΕ ΠΟΤΩΤ Ε ΠΧΩΔΟΛ  
 ΠΤΕ ΠΕΠΠΟΒΙ.

ΤΕΠΧΟΥΨΤ ΕΒΟΛΔΑ-  
 ΤΡΗ Π ΤΑΠΑΣΤΑΨ ΠΤΕ  
 ΠΡΕΨΕΩΟΤΤ ΠΕΕ Π-  
 ΩΠΔ ΠΤΕ ΠΕΩΠ ΕΘΠΗΟΤ.  
 ΔΕΗΠ.

glorified with the Father and the Son ; Who spake by the Prophets. In one holy Catholic Apostolic Church.

We acknowledge one Baptism for the remission of our sins,

We look for the resurrection of the dead, and the life of the world to come. Amen.

*Then he sings the following, looking eastward, with his hands extended, and holding in the right the Cross of lighted tapers—*

Φ† ΠΑΙ ΠΑΠ : ΤΑΨΟΤΗΑΙ  
 ΕΡΟΠ : ΨΕΠΖΗΤ ΔΑΡΟΠ :  
 ΩΤΕΕ ΕΡΟΠ : ΩΕΟΤ Ε-  
 ΡΟΠ : ΔΡΕΖ ΕΡΟΠ : ΔΡΙΒΟΗ-  
 ΟΠ ΕΡΟΠ.

ΩΛΙ ΔΕΠΕΚΩΠΤ ΕΒΟΛ-  
 ΖΑΡΟΠ.

ΧΕ ΔΕΠΕΨΠΠΙ ΔΕΠ ΠΕΚ-  
 ΟΥΧΑΙ ΟΤΟΖ ΧΑ ΠΕΠΠΟΒΙ  
 ΠΑΠ ΕΒΟΛ.

O God, have mercy upon us, be very merciful unto us, have pity upon us, hear us, bless us, keep us, help us.

Take away Thine anger from us.

Visit us in Thy salvation, and forgive us our sins.

*He half turns to the People, makes the sign of the Cross over them, and says,*

ΕΙΡΗΠΗ ΠΑΨΠ.

Peace be unto all.

*The People answer,*

ΚΑΙ ΤΩ ΠΠΕΨΕΑΤΙ ΟΤ.

And unto thy spirit.

*The Priest says,*

ΦΠΗΒ ΠΟΨ ΠΧΨ ΠΕΠΠΟΤ†  
 ΦΗ ΕΤΑΨΧΟΨ Π ΠΕΨΑΓΙΟΨ

The Lord, the Lord Christ our God, Who hath spoken

ἐλ ἐλεθῆτης οὐτος ἡ-  
ποστολος ἐθουαβ : κε  
ζαπελην ἐπροφητης  
πελ ἐλαπηνι ἀτερεπι-  
θελιπ ἐ πατ ἐ πη ἐ-  
τετεπνατ ἐρωσ οὐτος  
ἐποτπατ : οὐτος ἐ σω-  
τελ ἐ πη ἐτετεπσω-  
τελ ἐρωσ οὐτος ἐ-  
ποτσωτελ.

ἡωτεπ δε ὡσπιατότ  
ἡ πετεπβαλ κε σεπατ  
πελ πετεπελαγχ κε σε-  
σωτελ.

ἐλερεπεπελεπχα ἡ  
σωτελ οὐτος ἐῖρι ἡπεκ-  
εταγγελιον ἐθουαβ ζεν  
πυτωβ ἡτε πη ἐθουαβ  
ἡτακ.

unto His saintly disciples and  
holy Apostles, saying, Many  
prophets and righteous men  
have desired to see the things  
which ye see, and have not  
seen them, and to hear the  
things which ye hear, and  
have not heard them :

But blessed are your eyes,  
for they see, and your ears,  
for they hear :

May we be made worthy to  
hear and to do [what is writ-  
ten in] Thine holy Gospels,  
through the prayers of Thy  
saints.

*The Deacon says,*

προσευχασθε ὑπερ τοῦ  
ἀγίου ἐταγγελίου.

Pray concerning the holy  
Gospel.

*The People say,*

κῆριε ἐλεησον.

Lord, have mercy.

*The Priest says,*

ἀριφλετὶ δε οἱ πεπ-  
νηδ ἡ οἱ πηβεν ἐτατ-  
ζορζεν παπ ἐ ερποτ-  
εετὶ ζεν πεπτζο πελ  
πεπτωβ ἐτεπῖρι ἐ-  
εωσ ἐπχωι ζαροκ πῶς  
πεπποτ.

And remember also, O our  
Lord, all those who have bid-  
den us to remember them in  
our prayers and supplications  
which we offer up unto Thee,  
O Lord our God !

πη ἐτατερχωρπ ἡ επ-

Give rest to those who have

ΚΟΤ ΔΕΔΕΤΟΝ ΠΝΟΤ : ΠΗ  
ΕΤΩΩΠΙ ΔΕΔΤΑΛΩΟΤ.

ΧΕ ΠΘΟΚ ΓΑΡ ΠΕ ΠΕΠ-  
ΩΠΘ ΤΗΡΟΤ : ΠΕΛ ΠΕΠ-  
ΟΤΧΑΙ ΤΗΡΟΤ : ΠΕΛ  
ΤΕΠΡΕΛΠΙΣ ΤΗΡΟΤ : ΠΕΛ  
ΠΕΠΤΑΛΘ ΤΗΡΟΤ : ΠΕΛ  
ΤΕΠΑΠΑΣΤΑΣΙΣ ΤΗΡΟΤ.

ΟΤΟΖ ΠΘΟΚ ΠΕ ΤΕΠΟΤ-  
ΩΡΠ ΠΑΚ ΕΠΩΩΙ ΔΕΠΩΟΤ  
ΠΕΛ ΠΥΤΑΙΘ ΠΕΛ †ΠΡΟ-  
ΚΤΗΚΙΣ ΠΕΛ ΠΕΚΙΩΤ Π-  
ΔΤΑΘΟC ΠΕΛ ΠΠΠΕΤΕΔ  
ΕΘΟΤΑΒ ΠΡΕΥΤΑΠΘΟ Π-  
ΟΛΟΟΤCΙΟC ΠΕΛΔΚ.

†ΠΟΥ ΠΕΛ Π CΗΟΥ ΠΙ-  
ΒΕΠ ΠΕΛ ΩΔ ΕΠΕΖ ΠΤΕ  
ΠΙΕΠΕΖ ΤΗΡΟΤ. ΔΕΛΗΠ.

fallen on sleep before [us] :  
heal those that are sick.

For indeed Thou art the  
life of us all, and the salvation  
of us all, and the hope of us  
all, and the healing of us all,  
and the resurrection of us  
all.

And unto Thee we ascribe  
the glory and the honour and  
the worship, with Thy good  
Father, and the Holy Ghost,  
the Life-giver, Who is of one  
Substance with Thee :

Now, and ever, and unto  
ages of all ages. Amen.

*Then is sung the Psalm.*

*Meanwhile the Priest goes up to the Altar, puts incense into the censer, and censures the Altar. After the Psalm, the Deacon brings him the book of the Gospel open, and he censures it, saying inaudibly,*

Kiss the Gospel of Jesus Christ, the Son of the living God ;  
the glory be unto Him for ever !

*Then he goes round the Altar, followed by the Deacon, carrying the open book, saying inaudibly,*

O my Lord, now lettest Thou Thy servant depart in peace  
according to Thy word, for mine eyes have seen Thy salvation,  
which Thou hast prepared before the face of all people, a Light  
to enlighten the Gentiles, and a glory of Thy people Israël.

*The Deacon cries,*

CΤΑΘΗΤΕ ΔΕΤΑ ΦΟΒΟΤ  
ΘΕΟΤ : ΔΚΟΤΩΔΕΠ ΤΟΤ  
ΔΠΙΟΤ ΕΥΑΓΓΕΛΙΟΤ.

Stand ye with fear of God !  
Let us hear the holy Gospel.

*They leave the Sanctuary; the Priest censens the book, saying again,*

οὐαυτ εἰ περὶ αὐτὸν	Kiss the Gospel of JESUS
λίου ἡτε ἰησοῦς υἱοῦ τοῦ ζῶντος	Christ, the Son of the living
εἰ φησὶ ἐπὶ τὸν θεόν: πᾶσι	God; the glory be unto Him
πάντοτε αἰεὶ ἐπερ.	for ever.

*Then he takes the book, gives it to the other Priests to kiss, saying to each, Kiss the Gospel, &c., and then kisses it himself, saying likewise. Then he sings,*

εὐλογητός ὁ κύριος	Blessed is he that cometh
ἐν ὀνόματι κυρίου.	in the Name of the Lord.

*The Deacon answers,*

κύριε ἐνδοξασθαι ἐκ τοῦ	Bless, O Lord, the reading
κατὰ πᾶν ἀγιόν ἐκ τῆς	from the Holy Gospel accord-
ἐκ τῆς ἀπαγγελίας.	ing to N.

*The People answer,*

δοξα σοι κύριε.	Glory be to Thee, O Lord.
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*The Deacon says in Arabic,<sup>1</sup>*

قُوا بِخَوْفِ اللَّهِ وَأَنْصِتُوا	Stand in the fear of God
لِسَمَاعِ الْإِنْجِيلِ الْمَقْدِسِ فَصَلُّوا	and hear the Holy Gospel
مِنْ أَنْجِيلِ	according to N.

*The Priest says,*

πεπὸς οὐτος πεπνοῦς	The Lord, and God, and
οὐτος πεπνοῦς οὐτος	Saviour, and King of us all,
πεπνοῦς τῆς ἰησοῦς υἱοῦ τοῦ ζῶντος	JESUS Christ, the Son of the
πᾶσι ἐπὶ τὸν θεόν: πᾶσι	living God; unto Him be the
πάντοτε αἰεὶ ἐπερ.	glory for ever.

<sup>1</sup> The Coptic is *οὐτὸς ἐπὶ τὸν θεόν οὐτὸς ἐπὶ τὸν θεόν* κατὰ πᾶν ἀγιόν ἐκ τῆς ἀπαγγελίας, but it is always said in Arabic.

## PRAYER OF THE MORNING INCENSE.

*And so he sings the Gospel,<sup>1</sup> at the end of which he says,*

πῶς φα πεπποτῖ πε Glory be unto our God,  
 ψα ἐπερ ἦτε πῆπερ τῆ- unto the ages of all ages.  
 ποτ. ἀμην. Amen.

*Then he censens the Gospel, saying inaudibly,*

And unto Thee it is due that everything should with one voice ascribe praise unto Thee, glory, and honour, power, [and] worship, with Thy good Father and the Holy Ghost, the Life-giver, Who is of one Substance with Thee; now, and ever, and unto ages of all ages. Amen.

*Then the Priests present kiss the Gospel, after which it is read in Arabic.*

*After this, the Priest, standing before the door of the Sanctuary, says,*

ἀριφύετι πὸς ἡ τῆ- Lord, remember the peace  
 ρημῇ ἡτε τεκοῦνι ἀλλὰ τ- of Thine One Only Holy  
 αὐτὸς ἐθεοῦ ἡ καθολικὴ Catholic and Apostolic  
 οὐτος ἡ ἀποστολικὴ ἡ εκ- Church—  
 κλησία—

*The Deacon says,*

προσευχασθε ὑπὲρ τῆς Pray for the peace of the  
 εἰρημῆς τῆς αὐτῆς ἐκκλησίας One Holy Catholic and Apostolic  
 καθολικῆς καὶ ἀποστο-  
 λικῆς οὐροδοξοῦ τοῦ θεοῦ God—  
 ἐκκλησίας.

*The People answer,*

κὲ ἐλεησον. Lord, have mercy.

*The Priest says,*

ὅτι ἐκ τῆς ἑκτῆς αὐ- Which is from one end of  
 ρημῆς ἡ τοῦ κόσμου ἡτε αὐ- the world unto the other.  
 αὐτῆς.

<sup>1</sup> There can be little doubt that in Egypt, as in the rest of the world, it was originally the custom for the Deacon to sing the Gospel, and indeed, the rubric translated by Renaudot, actually prescribes that he should do so, if he is capable. However, owing to the want of education in the boys who officiate as Deacons, the singing of the Gospel has come by custom to be committed to the Priest, and is now looked on as a privilege of the chief person officiating, so that it is even assigned to Bishops when they pontificate.

ἀριφλεεὶ πόσ ἐ πει-  
πατριάρχης ἢ ἰωτ ετ-  
ταινοῦτ ἡ αρχιεπίσκοπος  
αββα πῖε.

Lord, remember our Patri-  
arch, our honourable father  
the Archbishop Abba N.

*The Deacon says,*

προσευχασθε ὑπὲρ τοῦ  
αρχιερέως καὶ πᾶσι παπα  
αββα πῖε παπα καὶ πα-  
τριάρχου κυρίου ἀρχι-  
επίσκοπου τῆς ἑστέλης  
πόλεως ἀλεξανδρίας καὶ  
τῶν ὁρθόδοξων καὶ  
ἐπισκόπων.

Pray for our Pontiff, the  
Pope Abba N., Pope and Pa-  
triarch, Lord Archbishop of  
the great city Alexandria, and  
for our orthodox Bishops.<sup>1</sup>

*The People answer,*

κὲ ἐλεησον.

Lord, have mercy.

*The Priest says,*

Σεπ οὐδὲρ ἐρεῖ ἐροῦ  
πᾶν ἢ εὐαγγελῶ ἡροεπι  
πῖε εὐαγχοῦ ἡ εὐρηπι-  
κοῦ.

Preserve him in safety  
unto us for many years and  
peaceful times.

ἀριφλεεὶ πόσ ἢ τω-  
τηρία ἐ πᾶσι τοπος ἐ-

Remember, O Lord, the  
safety of this Thine holy place

<sup>1</sup> The above prayers for the Patriarch are given as in the Missal printed at Rome, but, as explained in a note on p. 10, it is the custom of the Catholic Priests at present to say ἀριφλεεὶ πόσ ἐ πειπατριάρχης ἢ ἰωτ ετταινοῦτ ἡ αρχιερεὺς παπα αββα πῖε (naming the Pope of Rome,) πῖε περικεϋφῆρ ἡ λειτοῦργος ἡ ἐπίσκοπος αββα πῖε (naming the Vicar Apostolic.) And the Deacon answers, προσευχασθε ὑπὲρ τοῦ ἀρχιερέως καὶ πᾶσι παπα αββα πῖε πῖε πῖε περὶ τῶν ἑστέων ἡ ἐπίσκοπος αββα πῖε καὶ τῶν ὁρθόδοξων καὶ ἐπισκόπων.



ΘΟΥΑΒ ἡΤΑΚ ΦΑΙ ΠΕΛΛ and them that dwell therein  
 ΠΗ ΕΤΥΟΠ ἡΦΗΤΕΥ ΔΕΠ in faith in God.  
 ΠΗΑΕΓΓ ἡΤΕ ΦΓ.

*The Deacon says,*

ΠΡΟΕΥΧΑΣΘΕ ὑΠΕΡ ΤΗΣ Pray for the salvation of  
 ΟΥΤΗΡΙΑΣ ΤΟΥ ΚΟΣΜΟΥ the world, of this our city,  
 ΚΑΙ ΤΗΣ ΠΟΛΕΩΣ ΚΑΙ ἡΛΩΝ and of the lands, and islands,  
 ΤΑΥΤΗΣ ΚΑΙ ΤΩΝ ΧΩΡΩΝ and monasteries.  
 ΚΑΙ ΠΗΩΝ ΚΑΙ ΛΟΠΑΣ-  
 ΤΗΡΙΩΝ.

*The People answer,*

ΚΥΡΙΕ ΕΛΕΗΣΟΝ. Lord, have mercy.

*The Priest continues,*

ΠΕΛΛ ΤΟΠΟΣ ΠΙΒΕΠ ΠΕΛΛ And every place, and every  
 ΛΟΠΑΣΤΗΡΙΟΝ ΠΙΒΕΠ ἡΤΕ monastery of our orthodox  
 ΠΕΠΙΟΓΓ ἡΟΡΘΟΔΟΧΟΣ. fathers,

ΠΕΛΛ ΠΟΛΙΣ ΠΙΒΕΠ ΠΕΛΛ And every city, and every  
 ΧΩΡΑ ΠΙΒΕΠ ΠΕΛΛ ΠΓΓΕΙ land, and the villages, and  
 ΠΕΛΛ ΠΟΥΚΟΛΑΕΛ ΤΗΡΓ. all their garniture,

ΟΥΟΖ ΠΑΖΕΠ ΤΗΡΕΠ And deliver us all from  
 ΕΒΟΛΡΑ ΟΥΒΩΠ ΠΕΛΛ scarcity, and drowning,  
 ΟΥΚΑΤΑΠΟΠΤΙΣΕΛΟΣ.

ΠΕΛΛ ΟΥΧΡΩΠ ΠΕΛΛ And [from] fire, and [from]  
 ΟΥΕΧΕΛΛΩΣΙΑ ἡΤΕ ΖΑΠ oppression by savages, and  
 ΒΑΡΒΑΡΟΣ ΠΕΛΛ ΕΒΟΛΡΑ from the sword of the stran-  
 ΤΗΡΓ ἡΤΕ ΠΥΕΕΕΕΟ ger, and from the up-rising  
 ΠΕΛΛ ΕΒΟΛΡΑ ΠΚΗΠΤΩΠΓ of heretics.  
 Ε ΠΩΠ ἡΤΕ ΖΑΠΡΕΤΙ-  
 ΚΟΣ.

*The People answer,*

ΚΥΡΙΕ ΕΛΕΗΣΟΝ. Lord, have mercy.

*The Priest continues,*<sup>1</sup>

ἀρικαταξιοιπ πο̅ς μι-  
 αηρ ἵτε τφε πεε μι-  
 καρπος ἵτε πκαρι δει  
 ται ροεπι θαι: σεοτ  
 ἐρωτ.

O Lord, be pleased gra-  
 ciously to give us this year  
 the atmospheric changes of  
 the air and the fruits of the  
 earth; do Thou bless them.

*The Deacon says,*

τωδρ ε̅χεπ μιαηρ ἵτε  
 τφε πεε μικαρπος ἵοτ-  
 ταρ ἵτε πκαρι πεε φα  
 πιαυνη πεε φα πιεε  
 ἵ δλολι πεε υυνη μι-  
 βει ἵρεσ†καρπος ετ  
 δει τοικοτεεπν τηρς.

Pray for the atmospheric  
 changes of the air, and for  
 the fruits of the earth, and for  
 the trees and the vineyards,  
 and for every fruitful tree  
 in all the world,

ζηνα ἵτε π̅χς πεπ-  
 ποτ† σεοτ ἐρωτ ἵτεσ  
 χοκοτ ἐβολ δει οτγι-  
 ρηνη αβπε ε̅καρ ἵτεσ-  
 χα πεπποβι παπ ἐβολ.

That Christ our God will  
 bless them, [and] bring them  
 to perfection in peace with-  
 out hardship, [and] will for-  
 give us our sins.

*The People answer,*

κε̅ ε̅λεησον: κε̅ ε̅λεη-  
 сон: κε̅ ε̅λεησον.

Lord, have mercy. Lord,  
 have mercy. Lord, have  
 mercy.

*The Priest continues,*

ἀνιτοτ̅ ἐπ̅ωι κατα  
 πο̅ωι κατα φη̅ ε̅τε̅ φωκ  
 ἵ̅ ρεοτ̅.

Bring them up according  
 to their measure, according  
 to Thy goodness.

ε̅εποτ̅ποσ̅ ε̅επ̅ρο̅ ε̅ε-  
 πκαρι̅ ε̅ερο̅τοι̅δι̅ ἵ̅χε̅

Make Thou the face of the  
 earth to rejoice, let her fur-

<sup>1</sup> There are three forms of this prayer; one for the period of the inundation of the Nile, from Pawnsi 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

πεφθάλωει ἑξαρῶταῖαι  
ἵχε πεφῶτταρ.

σεβῶτωτῷ ἐ ὀτχροχ  
πῆε ὀτωσθ ὀτορ, ἀριοι-  
κοποιεῖν ἐ πεπωπθ  
κατα πετερποφρι.

αἰον ἐπιχλοε ἵτε  
τρωεπι ἵτε τεκεετ-  
χρῶς.

εἴθε πιρῆκι ἵτε πεκ-  
λαος : εἴθε τχροα πῆε  
πιρφαπος πῆε πιρῆε-  
εο πῆε πιρῆεἱχωίλι.

πῆε εἴθετεπ τῆρεπ  
θα πῆ ετερρῆλπις ἐροκ  
οτορ εττωθρ, ἐπεκραπ  
ἐθῶταθ.

χε πεπβαλ ἵ ὀτοπ πι-  
ρεπ σεερρῆλπις ἐροκ χε  
ἵθοκ εττ ἵτοτ θρεπω-  
οτ θεπ ὀτσκοτ ἐ παπεφ.

ἀριοτὶ πῆεπῆπ κατα  
τεκεεταγαθος φῆ εττ  
θρε ἵ σαρξ πιρεπ : εορ  
ἵ περρῆτ ἵ ραυι πῆε  
οτοτποφ.

ρῆπα ἀποπ ρωπ ἐρεφ-  
ραυι ἵ τοτεπ θεπ ρωθ  
πιρεπ ἵ σκοτ πιρεπ οτορ  
ἵ τεπερρῶτο θεπ ρωθ  
πιρεπ ἵ αταθοπ.

rows overflow, and her fruits  
be abundantly multiplied.

Make ready her seed-time  
and harvest, and govern our  
life as is best for us.

Bless the crown of the  
year with Thy goodness.

For the sake of the poor  
of Thy people, for the sake  
of the widow, and the or-  
phan, and the stranger, and  
the wanderer,

And for the sake of us all,  
who hope in Thee, and who  
entreat Thine holy Name.

Behold, the eyes of us all  
hope in Thee, that Thou wilt  
give them their meat in its  
good season.

Deal with us after Thy  
goodness, O Thou who giv-  
est meat unto all flesh. Fill  
our hearts with joy and glad-  
ness;

That we may have suffi-  
ciency in all things at all  
times, and that we may a-  
bound in every good thing.

*The People answer.*

κῆριε ἐλεησον.

Lord, have mercy.

*Then the Priest continues,*

παλιπον εερεπζο ε  
φ† πιπαπτοκρατωρ φιωτ  
εε πεποε οτοζ πεπποτ†  
οτοζ πεπσωτηρ ιης πχς.

τεπ†ζο οτοζ τεπ-  
τωβζ η τεκεεταγα-  
θος πιεειρωει.

δριφλεε†ι ποε η πεπ-  
χιπεωοτ†.

σεοτ ερωοτ.

Again let us pray to God Almighty, the Father of our Lord and God and Saviour Jesus Christ.

We pray and beseech Thy goodness, O Thou lover of men.

Lord, remember our congregations.

Bless them.

*The Deacon says,*

προσετξαςεε υπερ της  
ατιας εκκλησιας τατης  
και των σπελετσεων  
ημων. αμην.

Pray for this holy Church, and for our congregations. Amen.

*The People answer,*

κε ελεησον.

Lord, have mercy.

*The Priest says,*

εενις εερωτωπι παπ  
ηατερκωλτιη ηατταζπο  
εερεπαγτοτ κατα πεκοτ-  
ωχ εεοταβ οτοζ εεεε-  
καριοη ζαηη η ετχη  
ζαηη η τοτβο ζαηη η  
σεοτ δριχαριζεσεε εε-  
εωοτ παπ ποε πεεε  
πεκεδβιακ εεπηοτ εε-  
πεπσωη ωαεπεζ.

†εεετωεεεε ιαωλοη  
δεπ οτχωκ φοχς εβολ-  
δεπ πικοσεοσ.

Grant that they be unto us without trouble or hindrance, that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing, grant them unto us, O Lord, and the same unto Thy servants who shall be after us for ever.

The worship of idols do Thou finally root out of the world.

ΠCΑΤΑΠAC ΠΕΛΕ ΧΟΛΕ  
ΠΙΒΕΠ ΕΤΩΩΟΤ ΠΤΑΥ—

Satan and all his evil  
power—

ΘΕΕΘΩΩΟΤ ΟΤΟΖ  
ΕΕΘΕΒΙΩΟΤ CΑΠΕCΚΤ Π  
ΠΕΠCΑΛΑΤΧ Π ΧΩΛΕΕ.

Do Thou crush and beat  
down under our feet speedily.

ΠΙCΚΑΠΑΛΟΠ ΠΕΛΕ ΠΗ  
ΕΤΙΡΙ ΕΕ ΕΩΟΤ ΚΟΡCΟΥ.

Offences and them that  
make them, do Thou take  
away.

ΕΕΡΟΤΚΗΠ ΠΧΕ ΠΙΦΟΡΧ  
ΕΕ ΠΤΑΚΟ ΠΤΕ ΠΙΖΕΡΕCΙC.

Let the destroying changes  
of heresy come to an end.

ΠΙΧΑΧΙ ΠΤΕ ΤΕΚΕΚΚΛΗ-  
CΙΑ ΕΘΟΤΑΒ ΠC ΕΦΡΗ†  
ΠCΗΟΥ ΠΙΒΕΠ ΠΕΛΕ †ΠΟΥ  
ΕΕΘΕΒΙΩΟΤ.

The enemies of Thine holy  
Church, O Lord, as at all  
times, so now, do Thou bring  
low.

ΒΩΥ Π ΤΟΤΕΕΤCΑCΙ-  
ΖΗΤ ΕΒΟΛ ΕΕΤΑΕΕΩΟΤ Ε  
ΤΟΤΕΕΤΧΩΒ ΠΧΩΛΕΕ.

Strip them of their inso-  
lence, show unto them their  
weakness speedily.

ΚΥΡΥ Π ΠΟΥΦΘΟΠΟC ΠΟΥ-  
ΕΠΙΒΟΛΗ ΠΟΥΕΑΠΚΑΠΙΑ  
ΠΟΥΚΑΚΟΥΡΓΙΑ ΠΟΥΚΑΤΑ-  
ΛΑΛΙΑ ΕΤΟΤΙΡΙ ΕΕΕΩΟΤ  
ΘΑΡΟΠ.

Destroy the work of their  
envy, their malignity, their  
spite, their evil-working, [and]  
their evil-speaking, which  
they do against us.

ΠC ΕΡΙΤΟΥ ΤΗΡΟΥ Π  
ΑΠΡΑΚΤΟΠ ΟΤΟΖ ΧΩΡΕΒΟΛ  
ΕΠΟΥCΟC ΠΙ: Φ† ΦΗ Ε-  
ΤΑΥΧΩΡΕΒΟΛ ΕΠCΟC ΠΙ  
Π ΔΧΙΤΟΥΦΕΛ.

O Lord, bring to nothing,  
and confound their counsels,  
O God, Who didst confound  
the counsel of Ahithophel.

*He raises his hands as at first, thrice incenses the Altar, and continues,*

ΤΩΠΚ ΠC Φ† ΕΕΡΟΥ-  
ΧΩΡ ΕΒΟΛ ΠΧΕ ΠΕΚΧΑΧΙ  
ΤΗΡΟΥ.

Arise, O Lord God, let  
all Thine enemies be scat-  
tered.

ΕΕΡΟΥΦΩΤ ΕΒΟΛ ΘΕ-

Let all that hate Thine



ὡπυ ἀφρη† δειν τφε  
 πεε ρικεν πυκαρι : πεπ-  
 ωικ ἡτε ρα† εηνικαν  
 ἀφοον : οτορ χα πε-  
 τερον παν ἐβολ ἀφρη†  
 ρων ἡτεπχω ἐβολ ἡ-  
 κηετεονον ἡταπέρων :  
 οτορ ἀπερεπτεπ ἐδονπ  
 ἐπυρασειος : ἀλλα παρ-  
 εεν ἐβολρα πιπετρω-  
 ον : δειν πχς ιης πεποτ.

heaven : Give us this day  
 the morrow's bread : and for-  
 give us our debts, as we for-  
 give our debtors : and lead  
 us not into temptation : but  
 deliver us from evil : through  
 Christ JESUS our Lord.

*Afterwards the Priest says, inaudibly,*

Also, the Lord, the Lord, Who hath given unto us power to tread upon serpents and scorpions, and upon all the power of the enemy, break Thou his heads under our feet speedily, and scatter for us all the difficulties of the evil power of the enemy. For Thou art the King of us all, O Christ our God ! and unto Thee we ascribe glory and honour, and worship, with Thy good Father, and the Holy Ghost, now and ever, and unto the ages of all ages.

*Deacon.*

τας κεφαλας τειων  
 τω κριω κλιπατε.

Bow down your heads be-  
 fore the Lord.

*People.*

ἐμπροσθ σου κριε.

Before Thee, O Lord.

*The Priest continues, inaudibly.*

Thou, O Lord, Who hast bowed the heavens, hast come down, and hast become man for the salvation of mankind. Thou art He which sittest upon the Cherubim and the Seraphim, and beholdest the things which are lowly. Thou also now, O our Lord, art He unto whom we lift up the eyes of our heart, even unto Thee, O Lord ! O our God, Who forgivest our iniquities and

savest our souls from pollution. We adore the unspeakable abundance of Thy mercy ; and we pray Thee that Thou wouldest give us Thy peace ; for Thou hast given us all things. Possess us unto Thyself, O God our Saviour ! for we know no other save Thee ; we call upon Thine holy Name. O God, turn us unto the fear and love of Thee ; be pleased that we may be included in Thy goodness, and them that have bowed their heads under Thine hand do Thou raise up in good works, adorn them in virtue. And may we all be made worthy of Thy kingdom which is in the heavens, through the good will of God Thy good Father, with Whom and the Holy Ghost, Thou art blessed, now, and ever, and unto the ages of all ages. Amen.

*Deacon.*

προσχωμεν θεω με-  
τα φόβου.

Let us wait on God with  
fear.

κε τω πνευτι σου.

And unto thy spirit.<sup>1</sup>

*Then the Priest says, inaudibly, the Prayer of Absolution to the Son.*

The Lord, the Lord Jesus Christ, the only-begotten Son and Word of God the Father, Who by His saving and life-giving sufferings hath broken all the chains of our sins, Who hath breathed into the face of His saintly disciples and holy Apostles, saying unto them, Receive the Holy Ghost, whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained unto them,—Thou also now, O our Lord, by Thine holy Apostles hast given grace unto them who for the time do discharge the office of the Priesthood in Thine holy Church, that they may remit sins upon earth, should bind and should loose all the bonds of iniquity ; we now pray and intreat Thy goodness, O Thou lover of man ! for Thy servants, my fathers and my brethren, and mine own

<sup>1</sup> This response seems to indicate that there must originally have been something else after the Deacon's Bidding. The text is given above as found in the Missal now in use.



weakness, who are now bowing down their heads before Thine holy glory ; grant unto them and grant unto us Thy mercy, and loose all the chains of our sins, if we have anywise sinned against Thee knowingly or unknowingly, or through fear, in word, or in deed, or by cowardice ; do Thou, O Lord, as a merciful God Who lovest man, Who knowest man's weakness, grant unto us the remission of our sins, [*he makes the sign of the Cross on himself,*] bless us, [*he makes the sign over the ministers,*] purify us, absolve us, [*he makes the sign over the people,*] and absolve all Thy people, [*here he privately mentions any whom he pleases,*] fill us with Thy fear, and lead us unto Thine holy and good will, for Thou art our God, and unto Thee with Thy good Father and the Holy Ghost, the Giver of life, Who is of one Substance with Thee, are due glory, and honour, and power, now, and ever, and unto the ages of all ages. Amen.

Remember, O Lord, the children of the Church, the Abbat, and the Priests, and the Deacons, and the monks, and the clergy, and all the people that have gathered themselves together in the holy Church, the men and the women, the old and the young, the small and the great, them whom we know, and them whom we know not, our enemies and our friends, O Lord, absolve them all, and forgive them all sin.

*He continues aloud,*

ἀριφραεὶ πῶς ἡπεπαι-  
νωσῇ : αἰοτὲρωσῇ.

Remember, O Lord, our congregations ; do Thou bless them.

*The People answer,*

ἀμήν : κέ ελεησον : κέ  
ελεησον : κέ ελεησον.

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy.

*The Priest kisses the threshold of the Sanctuary, goes up to the Altar, and begins the Prayer of Preparation, and the Choir the ἈΛΛΗΛΟΥΙΑ.*

# The Liturgy.<sup>1</sup>

## BEGINNING OF THE SANCTIFICATION OR OBLATION OF OUR HOLY FATHER BASIL THE GREAT, ARCHBISHOP OF CÆSAREA IN CAPPADOCIA.

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*The Priest recites, inaudibly, the Prayer of Preparation of the Altar, during which the Choir begins the Ἀλληλοῦια.<sup>2</sup>*

### *Prayer of Preparation of the Altar*

Lord, Who knoweth the hearts of all, Who is holy, and Who resteth amid the saints, Who alone is without sin, and Who is mighty to forgive sin ; Thou, O Lord, knowest my unworthiness and my unfitness, and my unmeetness, that I should draw near unto this Thine holy ministry ; and I have no boldness to draw near, and to open my mouth before Thine holy glory ; but according to the multitude of Thy tender-mercies, pardon me a sinner,

<sup>1</sup> When Mass is celebrated without the Office of the Incense, it is usual to prefix to it the opening part of that Office. The Priest goes up to the Altar, (bearing the Chalice and Paten, if they be not already there, puts them upon the Altar,) kisses it, and signs himself with the sign of the Cross, saying, "In the Name," &c., p. 1, and so on till the Lord's Prayer, p. 2. The last words of the Lord's Prayer are sung by the Cantor, and then they begin the Ἀλληλοῦια very slowly. Meanwhile the Priest says inaudibly what is sung and said by the Choir, and, after the Lord's Prayer, (without saying Alleluia,) begins at once the Prayer of Preparation.

<sup>2</sup> This is really the beginning of the Hymn sung as the bread and wine are carried round the Altar, p. 37, but it is usual to begin it here, and to protract the first word Ἀλληλοῦια till the procession starts, when it is continued.

and grant unto me that I may find grace and mercy in this hour ; and send me strength from on high, [*here he uncovers the chalice, and arranges it upon the Altar, together with the paten and the spoon,*<sup>1</sup> *continuing meanwhile*] that I may begin, and may be made fit, and may finish Thine holy ministry according to Thy pleasure, according to the good pleasure of Thy will, for a sweet savour of incense. Even so, O our Lord ! Be Thou with us, take Thou part with us in this thing : bless us : for Thou art the Forgiveness of our sins, the Light of our souls, our Life, and our Strength, and our Confidence ; Thou art He unto Whom we ascribe praise, and glory, and worship, the Father, and the Son, and the Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

*He continues immediately, and still mandibly, with the Prayer after the Preparation of the Altar.*

Thou, O Lord, hast taught us this great mystery of salvation ; Thou hast called us, Thy lowly and unworthy servants, to be ministers of Thine holy Altar. Do Thou, O our Lord, make us meet, in the power of Thine Holy Spirit, to finish this service ; so that without falling into condemnation before Thy great glory, we may offer up unto Thee a sacrifice of praise, glory, and great beauty, in Thy Sanctuary. O God, Who givest grace, Who sendest forth salvation, Who workest all in all, grant, O Lord, that our sacrifice may be accepted before Thee, for my sins, and for the ignorances of Thy people ; for, behold, it is holy, according to the gift of Thine Holy Spirit, in Christ JESUS our Lord, through Whom becometh Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, of one Substance with Thee, now, and ever, and unto ages of ages. Amen.

*He kisses the Altar, and turns to the west, to choose the bread for the oblation from among several loaves<sup>2</sup> which are presented to him by the Deacon ; he*

<sup>1</sup> So the rubric. The Catholics no longer use the spoon. As to the practice of the Monophysites, the translator is uncertain.

<sup>2</sup> The Catholics usually, though not invariably, use unleavened cakes as Latins do, but the hosts used by the Monophysites, and occasionally by the

*prepares it, kisses it, and lays it upon the Altar; then he examines the wine, smells it or causes it to be tasted, in order to be sure of its fitness; then he washes his hands thrice, saying,*

Wash me; I shall be whiter than snow.

Make me to hear of joy and gladness; the bones that are broken will rejoice.

I will wash mine hands in innocency, and will go round about Thine Altar, O Lord, that I may hear the sound of Thy praise.

*He may say the rest of the xxvth Psalm if he pleases.*

*He dries his hands slightly, and then rubs the bread above and below, saying.*

Grant, O Lord, that our sacrifice may be accepted in Thy sight, for my sins, and for the ignorances of Thy people, and let it be sanctified by the gift of Thine Holy Spirit, in Christ JESUS our Lord, through Whom becometh Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, of one Substance with Thee, now, and ever, and unto ages of ages. Amen.

*And he adds a short prayer, directing his intention for the particular Mass.<sup>1</sup> Then he takes the bread in his hand in a silken veil, and walks once round the Altar with it, preceded by one of the Deacons carrying the vessel of wine, and another with a light. During the procession the Choir sing as follows:<sup>2</sup>*

ἁλληλοῦντα σε φεεῖ ἡ	Alleluia. The thought of
οὐρανῶν ἐφ' ὅσῳ πάλιν	man shall praise Thee, and
ἐβόλ' ὅσοις περὶ ἡ	the rest of [his] thought shall
οὐρανῶν ἐφ' ὅσῳ πάλιν	keep holiday before Thee.
ἁλληλοῦντα.	Alleluia.

Catholics, although about the same in diameter, are leavened, and about an inch thick in the centre.

<sup>1</sup> The Missal gives a number of forms for this direction of intention, according as the Mass is said for the living or the dead, for one person or many, &c. They are all very short.

<sup>2</sup> There are two other forms, the first for Lent and the three days' fast called the fast of the Ninevites, and the second for Paschal time. The latter is, "Alleluia. This is the day which the Lord hath made; let us rejoice and be glad in it. O Lord, Thou wilt save us. O Lord, Thou wilt guide our ways. Blessed be he that cometh in the Name of the Lord. Alleluia."

πιστεια πιπροσφορα  
 ὡπορ ἐροκ. αλληλοτια.

The sacrifices and the ob-  
 lations are before Thee. Al-  
 leluia.

*Meanwhile the Priest also says as follows.*

οὐῶν περ οὐταιδ ἐ  
 οὐταιδ περ οὐῶν ἡ  
 τριπαστρια τριας φιωτ  
 περ πωρη περ πιπᾶ  
 ἐθοταβ.

Glory and honour unto  
 honour and glory unto the  
 All-holy Trinity, the Father,  
 and the Son, and the Holy  
 Ghost.

οὐρηρη περ οὐκωτ  
 ἐχεπ τῶτ ἐε μετατς  
 ἐθοταβ ἡ καθολικη ἡ  
 αποστολικη ἡ εκκλησια  
 ἡτε φτ. αμην.

Peace and edification un-  
 to the One Only Holy Ca-  
 tholic Apostolic Church of  
 God. Amen.

ἀριφμενὶ πῶς ἡ πη  
 ετατῆρι πακ ἐδονη ἡ-  
 παλ ζωρον περ πη ετ-  
 ατῆπορ ἐχωρ περ πη  
 ετατῆπορ ἐβολγιτορ:  
 μοι πωρ τηρορ ἐε  
 πιβεχε πιέβολθεν πι-  
 φηοτῖ.

Remember, O Lord, them  
 who have brought these gifts  
 unto Thee, and them for  
 whom they have been brought,  
 and them by whom they have  
 been brought: give unto them  
 all a recompense from the  
 heavens.

ἀριφμενὶ πῶς ἡ οὐον  
 πιβεν ετατρηονγεν παλ  
 ἐ ερπομενὶ δεν πεπτ-  
 ρο περ πεπτωβρ: πῶς  
 ερπομενὶ δεν τεφ-  
 μετοτρο ἡ πιφηοτῖ.

Remember, O Lord, all who  
 have bidden us to remember  
 them in our prayers and sup-  
 plications. May the Lord re-  
 member them in His heavenly  
 kingdom!

*The Priest having finished the circuit and reached the front of the Altar, holding the bread in one hand, he holds it close to the vessel of wine which the Deacon holds, [if there are Priests con-celebrating with him he bows,] and [says, Do ye bless, they answer, Do thou bless, he] signs the bread and wine with the Cross, saying,*

δεν φραν ἐε φιωτ

In the Name of the Father,

пее пѡнрі пее пппет- and the Son, and the Holy  
 еее ёёотѡѡ отпотѣ ѿ- Ghost, One God.  
 отѡт.

*He signs again.*

ѡсеарѡтѣ ѿхе фѣ Blessed be God the Father  
 фѡт ппѡпѣтѡкратѡр. Almighty. Amen.  
 еееп.

*Answer.*

еееп.

Amen.

*He signs again.*

ѡсеарѡтѣ ѿхе пѣ- Blessed be His Only-begot-  
 еоногѣпѣс ѿпнрі ѿс ten Son, JESUS Christ our  
 пѣс пѣпѣс. еееп. Lord. Amen.

*Answer.*

еееп.

Amen.

*He signs again.*

ѡсеарѡтѣ ѿхе ппѡѡ Blessed be the Holy Ghost  
 ёѣт ѡѡ парѡклѣтѡп. ѡ- the Comforter. Amen.  
 еееп.

*Answer.*

еееп.

Amen.

*He puts the bread on the paten, and says, mandibly,*

Glory and honour unto honour and glory unto the All-holy  
 Trinity, the Father, and the Son, and the Holy Ghost.

*He puts the wine into the chalice, adding a little water. While he does so, the  
 Deacon says aloud,*

еееп : еееп : еееп. Amen. Amen. Amen.  
 еѣс пѡтѣр ѡѣѡс : еѣс One Holy Father : One  
 ѣѡс ѡѣѡс : еп ппѣтѣѣ Holy Son : One Holy Spirit.  
 ѡѣѡп. еееп. Amen.

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ Ο      Blessed be the Lord God  
ΘΕΟΣ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ.      unto all ages. Amen.  
ΔΕΗΝ.

ΠΙΘΕΝΟΣ ΤΗΡΟΥΣ ΕΛΕΟΥ      O all ye nations, bless the  
Ε ΠΩΣ : ΜΕΛΟΝΤΕΣ Ε-      Lord ! Let all peoples bless  
ΡΟΥ ΗΧΕ ΠΙΛΑΟΣ ΤΗΡΟΥΣ :      Him ! For His mercy is  
ΧΕ ΑΠΕΥΠΑΙ ΤΑΧΡΟ ΕΞΡΗΙ      confirmed toward us, and the  
ΕΧΩΠ ΟΥΟΖ ΤΑΕΘΕΛΕΝΙ      truth of the Lord endureth  
ΗΤΕ ΠΩΣ ΨΟΠ ΨΑ ΕΠΕΡ.      for ever. Amen. Alleluia.  
ΔΕΗΝ. ΑΛΛΗΛΟΥΙΑ.

*The People say.*

ΔΟΞΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ      Glory be to the Father,  
ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ.      and to the Son, and to the  
Holy Ghost.

ΚΑΙ ΝΥΝ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙΣ      Both now, and ever, and  
ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩ-      unto the ages of ages. A-  
ΝΩΝ. ΔΕΗΝ. ΑΛΛΗΛΟΥΙΑ.      men. Alleluia.

*The Priest turns to the west, signs the Cross over the People, and says aloud.*

ΕΙΡΗΝΗ ΠΑΣΙΝ.      Peace be unto all.

*The People answer.*

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.      And unto thy spirit.

*Then he says aloud the Prayer of Thanksgiving, as follows :*

ΜΕΛΕΡΕΨΕΡΕΟΤ Η      Let us give thanks unto  
ΤΟΥΤΩ Ε ΠΥΡΕΡΠΕΘΠΑ-      the Beneficent and Merciful  
ΠΕΥ ΟΥΟΖ Η ΠΑΝΤ ΦΨ      God, the Father of our Lord,  
ΦΙΩΤ Ε ΠΕΠΩΣ ΟΥΟΖ ΠΕΠ-      and God, and Saviour, JESUS  
ΠΟΥΨ ΟΥΟΖ ΠΕΠΩΤΗΡ      Christ.  
ΙΗΣ Χ.

ΧΕ ΔΕΡΕΡΚΕΠΑΖΙΝ ΕΧΩΠ :      For He hath protected us,  
ΔΕΡΕΡΒΟΚΗΙΝ ΕΡΟΠ : ΔΕΔ-      He hath succoured us, He  
ΡΕΡ ΕΡΟΠ : ΔΕΨΟΠΤΕΠ Ε-      hath preserved us, He hath

ροϋ : ἀγτ̄ ἀσοῦρον : ἀγτ̄-  
 τοτεπ : ἀγεντεπϣα ἐ-  
 ρηνι ἐ ται οὔπου θαι.

purchased us unto Himself,  
 He hath spared us, He hath  
 helped us, He hath brought  
 us unto this hour.

ἡθοϋ οἱ μαρεπ̄ζο ἐ-  
 ροϋ ροπας ἡτεϋ̄δρεζ ἐ-  
 ροπ̄ δει παι ἐρσοτ̄ ἐθοτ̄-  
 δβ̄ φαι πεε πε̄ρσοτ̄ τη-  
 ροτ̄ ἡτε πεπωπ̄ δει  
 ριρηπ̄ πιβει ἡχε πιπαπ̄-  
 τοκρατωρ πο̄ πεπποτ̄.

Let us then pray Him,  
 that He, the Almighty Lord  
 our God, will keep us in all  
 peace this holy day and all  
 the days of our life.

*The Deacon says,*

просеѣзасѡе.

Pray ye.

*The People answer,*

κτ̄rie ελεησον.

Lord, have mercy.

*The Priest continues,*

φ̄η̄β̄ πο̄ φ̄τ̄ πιπαπ̄το-  
 κρατωρ φ̄ιωτ̄ ε̄ πεπο̄  
 οτορ πεπποτ̄ οτορ πεπ-  
 σωτηρ ἡ̄ς ἡ̄ς.

O Lord, Lord God Al-  
 mighty, Father of our Lord  
 and God and Saviour JESUS  
 Christ.

τεπ̄ϣεπ̄ζωτ̄ ἡτοτ̄κ  
 κατ̄α ρωβ̄ πιβει πεε  
 ε̄β̄ε ρωβ̄ πιβει πεε  
 δει ρωβ̄ πιβει.

We give Thee thanks upon  
 all things, and for all things,  
 and in all things.

χε ἀκερσκεπαζιπ̄ ἐχωπ̄ :  
 ἀκερβον̄οιπ̄ ἐροπ̄ : ἀκ̄̄ρεζ  
 ἐροπ̄ : ἀκ̄̄οπ̄τεπ̄ ἐροκ̄ :  
 ἀκ̄̄τ̄ ἀσοῦρον : ἀκ̄̄τ̄ τοτεπ̄ :  
 ἀκεπ̄τεπϣα ἐρρη̄ ἐ ται  
 οὔπου θαι.

For Thou hast protected  
 us, Thou hast succoured us,  
 Thou hast preserved us, Thou  
 hast purchased us unto Thy-  
 self, Thou hast spared us, Thou  
 hast helped us, Thou hast  
 brought us unto this hour.





ἥτε θανατοῦ ἐργῶν : insurrection of enemies that  
 πτωγῇ ἐπῳγῇ ἥτε θανα- are hidden, or that are mani-  
 ξαχὶ κητέθῃ περὶ κη- fest—  
 εἴπωμεν ἐβόλ—

*He crosses himself, and says,*

ἀλίστου—

Do Thou take away—

*He makes the sign of the Cross over his left shoulder, and says,*

ἐβόλθαρ—

From us—

*He does the same over his right shoulder, and says,*

περὶ ἐβόλθᾳ<sup>1</sup> πελάος And from all Thy people—  
 τῆς—

*He makes the sign eastward toward the Altar, and says,*

περὶ ἐβόλθᾳ τραπεζᾶ  
 θ.δ.ι.

And from this table.

*And proceeds thus,*

κὶ δὲ εὐαγγελίῳ περὶ  
 κητέροισιν ἡμῶν καὶ  
 ἡμῶν παρ.

But such things as be meet  
 for us, and such things as be  
 useful unto us, do Thou cause  
 to be ministered unto us.

καὶ ἥτοκ περὶ ἐτακτὴ καὶ  
 περὶ τῶν καὶ ἐν ὕμνῳ  
 ἔχοντι πρὸς περὶ πρὸς  
 λὴ περὶ ἔχοντι ἵνα τῆς  
 ἥτε πρὸς.

For Thou art He Who  
 hast given unto us the power  
 to tread upon serpents and  
 scorpions, and upon all the  
 power of the enemy.

*The Choir sing,<sup>1</sup>*

σωθῆς ἡμῶν : καὶ τῷ  
 πνεύματι σου.

Saved indeed ! and [so be  
 it] with thy spirit !

<sup>1</sup> The translator believes that it is the invariable practice for the Choir to begin answering at this point, but it is contrary to the rubric, which orders the answer to be made at the end of the prayer. The response itself is hard to

*Meanwhile the Priest finishes the Prayer of Thanksgiving inaudibly, as follows :*

And lead us not into temptation, but deliver us from evil, through the grace, and mercy, and love toward men, of Thine Only-begotten Son, our Lord, and God, and Saviour, JESUS Christ, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen.

*He continues immediately, and still inaudibly, with the Prayer of Oblation, as follows :*

O Lord, Lord JESUS Christ, the Only-begotten and Eternal Son, and Word of God the Pure Father, and Who art of one Substance with Him and with the Holy Ghost, Thou art the Living Bread which came down from heaven, and hast made Thyself a lamb without spot for the life of the world. We pray and beseech Thy goodness, O Thou lover of men ! [*he points to the bread*] cause Thy face to shine upon this bread, [*he points to the chalice*] and upon this cup, which we have set upon this Thine holy table, [*he signs the Cross over both, saying,*] bless them, [*and again a second time, saying,*] sanctify them, [*and again a third time, saying,*] hallow and change them, [*he points again to the bread,*] that this bread may become indeed Thine own holy Body, [*he points again to the chalice,*] and the mingled wine and water which is in this cup, may become indeed Thine own Honourable Blood ; [*then he proceeds thus*] that they may be unto us all, help, and healing, and health for our souls, and our bodies, and our spirits. For Thou art our God, and unto Thee, with Thy good Father, and the Holy Ghost, [Who is] the Life-giver, and of one Substance with Thee, are due glory and power, now, and ever, and unto the ages of all ages. Amen.

*He covers the bread and wine, separately, and then together, after which he kneels, rises, kisses the Altar, and then goes round it, beginning by the south, giving*

understand, but seems to be a sort of acclamation, at least so it was understood by the Copts whom the translator consulted, and who advised the above translation.

*thanks for his call to that office, and the Deacon does likewise. Then they leave the sanctuary, and he pronounces the Prayer of Absolution, inaudibly, over those present, standing between the Choir and the Sanctuary, thus,<sup>1</sup> all present kneeling.*

The Lord, the Lord JESUS Christ, the only-begotten Son and Word of God the Father, Who by His saving and life-giving sufferings hath broken all the chains of our sins, Who hath breathed into the face of His saintly disciples and holy Apostles, saying unto them, Receive the Holy Ghost, whose sins ye remit, they are remitted unto them, and whose sins ye retain they are retained unto them,—Thou also now, O our Lord, by Thine holy Apostles hast given grace unto them who for the time do discharge the office of the Priesthood in Thine holy Church, that they may remit sins upon earth, should bind and should loose all the bonds of iniquity ; we now pray and intreat Thy goodness, O Thou lover of man ! for Thy servants, my fathers and my brethren, and mine own weakness, who are now bowing down their heads before Thine holy glory ; grant unto them and grant unto us Thy mercy, and loose all the chains of our sins, if we have anywise sinned against Thee knowingly or unknowingly, or through fear, in word, or in deed, or by cowardice ; do Thou, O Lord, as a merciful God Who lovest man, Who knowest man's weakness, grant unto us the remission of our sins, [*he makes the sign of the Cross on himself,*] bless us, [*he makes the sign over the ministers,*] purify us, absolve us, [*he makes the sign over the people,*] and absolve all Thy people, [*here he privately mentions any whom he pleases,*] fill us with Thy fear, and lead us unto Thine holy and good will, for Thou art our God, and unto Thee with Thy good Father and the Holy Ghost,

<sup>1</sup> This is the drift of the rubric, which takes up a large page of small print, in Arabic only, entering into the most minute details, and mystic applications of the ceremonies. Among other things, it prescribes that the Priest and Deacon should put the left foot first in leaving the Sanctuary, which is suggestive of certain popular ideas on this subject in Egypt. If there is an assistant Priest, the rubric directs that it is he who should say the Prayer of Absolution. This Prayer is called the Prayer of Absolution to the Son, to distinguish it from another Prayer of Absolution, called the Prayer of Absolution to the Father, which occurs towards the end of the Liturgy.

the Giver of life, Who is of one Substance with Thee, are due glory, and honour, and power, now, and ever, and unto the ages of all ages. Amen.

May Thy servants who serve Thee this day,

the Abbat, the Priest,

my father, the Priest,

my fathers, the Priests,

and the Deacon,

and the Clergy,

and all the People,

and mine own weakness,

*He makes the sign of  
the Cross towards each,  
as he mentions them.  
Those not present are  
omitted.*

may they be absolved from the mouth of the All-holy Trinity, the Father, and the Son, and the Holy Ghost; and from the mouth of the One Only Holy Catholic Apostolic Church; and from the mouths of the twelve Apostles; and from the mouth of the ecstatic Mark, the Apostle and Evangelist, and Martyr;<sup>1</sup> and of the holy Athanasius, [who was] like unto an Apostle, and of the golden-mouthed John; and of the holy Cyril, and of the holy Gregory, and of the holy Basil; and from the mouths of the three-hundred-and-eighteen who were gathered together at Nice; and of the hundred-and-fifty [who were gathered together] at Constantinople; and of the two-hundred [who were gathered together] at Ephesus; and of the six-hundred-and-thirty who were gathered together at Chalcedon; and from the mouth of our father, the honourable Archbishop Abba N.; and of his fellow-servant the Bishop Abba N.; and from the mouth of mine own abjection. For blessed and full of glory is Thine holy Name, O Father, and Son, and Holy Ghost, now, and ever, and unto the ages of all ages. Amen.

<sup>1</sup> The Latin translation of Renaudot, who seems certainly to have used Monophysite MSS., here begins to differ very widely from the Catholic text—(1) immediately after the mention of S. Mark occur the words “as also of the holy Patriarch Severus, and of our holy teacher Dioscorus”—i.e., the two heresiarchs, (2) all allusion to S. Athanasius is omitted, (3) S. Basil is named before S. Gregory, (4) the number at Ephesus is given as one hundred, and (5) no mention is made of the Council of Chalcedon.

*All rise, the Priest kisses the threshold of the Sanctuary, enters, kisses the Altar, and puts incense into the censer. The Choir sing as follows:¹*

ταὶ ψοτρὴ ἡ ποτὴ  
ἡκαθάρος ἐτψαι δε πι-  
αρωαατα ἐτθεν πε  
ἡχιχ ἡ δαρων πιωτην  
εψταλο σθοιποτσι ἐπψωι  
ἐχεν πιααῖτερψωοτσι.

This is the censer of pure gold, holding sweet spices, in the hands of Aaron the Priest, offering up incense upon the altar.

*If there is time the following are added:*

†ψοτρὴ ἡ ποτὴ πε †-  
παρθενος: πεσαρωαατα  
πε πεψωτηρ: ασεισι  
ἔλεος: εψω† ἔλεον:  
ἡτεψχα πεπποβι πην  
ἐβολ.

The censer of gold is the Virgin; her sweet cloud is our Saviour; she hath borne Him; He hath saved us; may He forgive us our sins.

ἡθο πε †ψοτρὴ ἡ ποτὴ  
ἡκαθάρος ἐτψαι δε πι-  
χεβς ἡχρωα ἐτσεαρ-  
ωοτ.

Thou art the censer of pure gold, holding live coals of blessed fire.

*Meanwhile the Priest offers, inaudibly, the Prayer of Incense, as follows:*

The Mighty, Eternal God, without beginning, and without end, mighty in His works, Who is in all places, and with all beings—

Be with us also, O our Lord, in this hour, and stand in the midst of us all.

Purify our hearts and sanctify our souls, cleanse us from all sin which we have committed, willingly or unwillingly.

And grant unto us to offer up before Thee reasonable oblations and sacrifices of praise.

*The Deacon says.*

Pray concerning the sacrifice which we are offering. Lord, have mercy.<sup>2</sup>

<sup>1</sup> The Prayer of Incense is said in a low voice while these three anthems are sung, the Deacon answering in the same—which is obviously a corruption, as these answers are Biddings.

<sup>2</sup> The Catholics add this "Lord, have mercy," which is not in the text. If the Deacon does not make the responses the Priest says them himself.

*The Priest continues,*

And spiritual incense.

May they enter in within the veil, into the holy place of Thy holy ones.

And we pray Thee, O our Lord!

Remember, O Lord, the peace of Thine One Only Holy Catholic Apostolic Church.

*The Deacon says,*

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God.

*The Priest kisses the Altar on its south corner, and continues,*

Which is from one end of the world unto the other.

Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

*The Deacon says,*

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and [for] our orthodox Bishops. Lord, have mercy.<sup>1</sup>

*The Priest, with the Deacon, proceeds round the Altar, kissing it at each corner, and continues,*

Preserve him in safety unto us for many years and peaceful times. Remember, O Lord, our congregations. Bless them.

*The Deacon says,*

Pray for this holy Church and [for] our congregations.

*The Priest as he returns to the front of the Altar continues,*

Grant that they may be unto us without hindrance, without dis-

<sup>1</sup> As remarked on p. 10, the Missal printed at Rome gives as above (except the "Lord, have mercy," which seems to be added from custom,) but the Pope of Alexandria being at present a Monophysite, the Catholic Priests say: "Remember, O Lord, our Patriarch, the honourable Father, the Pontiff, the Pope, Abba N." (naming the Pope of Rome,) and add, if there be a Vicar Apostolic—"and his fellow-servant, the Bishop, Abba N." And the Deacon answers: "Pray for our Pontiff, the Pope, Abba N., and [for] our holy Father the Bishop, Abba N., and [for] our orthodox, &c."

turbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

*The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says,*

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

*And meanwhile goes round again. Having arrived at the east side, he says.*

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

*He goes round a third time, saying,*

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

*Having arrived before the Altar again, he kisses it, and leaves the Sanctuary. The Choir sing as follows:*

ΤΕΝΟΥΣΤ	ΕΕΕΟΚ	Ω	We adore Thee, O Christ,
ΠΧC	ΠΕΕ	ΠΕΚΙΩΤ	and Thy good Father, and
ΓΑΘΟC	ΠΕΕ	ΠΙΠΝΑ	the Holy Ghost. Behold,
ΟΤΑΒ	ΧΕ	ΔΚΙ	Thou hast come, Thou hast
ΕΕΕΟΠ.		ΔΚΩ†	saved us.

*Meanwhile the Priest censers the Altar thrice, saying, the first time*

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

*The second time,*

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.



*And the third time,*

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

*He censures the picture of the Blessed Virgin thrice, and says,*

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace ; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen ; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord JESUS Christ, that He may forgive us our sins.

*He censures the other images once each, and then the Priests.<sup>1</sup>*

*The Choir having finished the Anthem, the Deacon prepares to read the Lesson from S. Paul, and says,*

ΠΑΤΡΟΣ ΦΙΛΩΚ ΑΠΕΠΟΤΕ	Paul, the servant of our
ΙΗΣΟΥ ΧΡΙΣΤΟΥ ΑΠΟΣΤΟΛΟΣ	Lord JESUS Christ, called to
ΕΤΕΡΩΣ ΦΗ ΕΤ ΑΤ-	be an Apostle, who was sepa-
ΘΑΥΡ Ε ΠΙΣΤΕΥΕΝ ΠΟΤΕ	rated unto the Gospel of
ΙΤΕ ΦΙ.	God.

*Then he reads it in Coptic.*

*Meanwhile the Priest censures the Choir, saying,*

The blessing of Paul the Apostle of JESUS Christ : may his holy blessings be upon us. Amen.

*He leaves the Choir, and goes throughout the Church censuring the congregation, and while doing so he says,*

JESUS Christ, the same yesterday, to-day, and for ever, in one Person,—Him let us worship, Him let us glorify.

*And he repeats it again and again while he is outside the Choir. He returns to the Altar and offers incense on behalf of the People, saying, inaudibly,*

God, Who received the confession of the thief upon the honourable cross,

<sup>1</sup> The Missal contains several phrases of a complimentary kind, half prayers, half salutations, with which the Priest greets the ecclesiastics of different grades, in censuring them ; the last to be addressed to a simple Priest is, "I ask for a blessing upon thee, my father the Priest ; remember thou me."

Receive the confession of Thy people,  
And forgive all their sins,

For the sake of Thine holy Name which hath been called  
upon us.

According unto Thy mercy, O Lord, and not according unto  
our sins !

*When the Lesson from S. Paul is finished in Coptic, the People answer,*

πΙΡΕΟΤ ΓΑΡ ΠΕΛΩ For grace [be] with you,  
ΤΕΠ ΠΕΛΕ †ΓΙΡΗΚΗ ΕΥΟΠ : and peace therewith. Amen,  
ΧΕ ΔΕΗΠ : ΕΣΕΥΩΠΙ. so be it.

*Then it is read in Arabic, with the same words before and after it as in Coptic, but this time both pronounced by the reader, and while the Arabic reading is going on the Priest says, inaudibly, the Prayer of S. Paul, as follows :*

O God of knowledge and Giver of wisdom, Who bringest to light the hidden things of darkness, and givest the word unto them that preach the Gospel with great power, Who of Thy goodness didst call Paul, who was sometime a persecutor, to be a chosen vessel, and wast pleased in him, that he should become a chosen Apostle and preacher of the Gospel of Thy kingdom, O Christ our God ! Thee also do we now entreat, O Thou Good and That lovest man ! Graciously grant unto us and unto all Thy people a mind without wandering and a clear understanding, that we may learn and understand how profitable are Thine holy teachings, which are now come unto us by him ; and even as he was made like unto Thee, the Leader unto life, so make us to be like unto him in deed and doctrine, that we may glorify Thine holy Name and ever glory in Thy Cross. And Thou art He unto Whom we ascribe praise and glory and worship, the Father, and the Son, and the Holy Ghost, now and ever and unto the ages of all ages. Amen.

*Then is read the Lesson from the Catholic Epistles. Before beginning it, the reader says,*

ΚΑΘΟΛΙΚΟΝ ΠΙΛΕ ΠΑ- [The Lesson from the] Ca-  
ΛΕΠΡΑ†. tholic [Epistle] of N., my  
beloved [brethren.]

*When it is finished in Coptic the People answer,*

ἔπερεεπερε	πικοςεος	Love not the world, nei-
οταε ηη ετϣοπ	δεπ πι-	ther the things which are in
κοςεος :	πικοςεος πας-	the world ; the world passeth
ἱπυ ηεε τερεπιθευει :		away and the lust thereof ;
φη ετῖρι ἔφοτωϣ	ἔ φτ	he that doeth the will of God
ρηαϣωπι ϣαεπερ :	α-	abideth for ever. Amen.
εεηη.		

*Then it is read in Arabic, and while the Arabic reading is going on,<sup>1</sup> the Priest says inaudibly the Prayer of the Catholic Epistle, as follows :*

O Lord God, Who hast revealed unto us through Thine holy Apostles the mystery of the gospel of the glory of Thy Christ, and hast given unto them, according to the power of the infinite gift of Thy grace, that they should proclaim among all nations the glad news of the unsearchable riches of Thy mercy,—we pray Thee, O our LORD, make us worthy to have share and lot with them. Graciously grant unto us alway to walk in their footsteps, and to imitate their wrestling, and to have communion with them in the sweat which they had for godliness' sake. Keep Thou Thine holy Church, which Thou didst found through them, and bless the lambs of Thy flock, and make to increase this vine, which Thy right hand hath planted ; through Christ JESUS our Lord, through Whom are due unto Thee glory, and honour, and power, and worship, with Him, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, now, and ever, and unto the ages of all ages. Amen.

*When the Catholic Epistle is finished in Arabic, the Choir sings,*

ϣαρε φτ ὦλι εεεετ	God taketh away the sins
ἡ πιποβι ἡτε πιλαος ε-	of the people through the

<sup>1</sup> This is as it ought to be, but a common, though corrupt, practice is, for the Priest to say the Prayer of the Catholic Epistle immediately after that of S. Paul, and then to go and sit down until the reading of the Catholic Epistle in Arabic is over.

Βολγῆτεν πιστὰν περ  
πισθοὶ ἢ τε πισθοινοῦσι.

burnt offering and the sweet  
savour of incense.

ֆալ էտաշենց Էնշաւ ի  
 օտոցւա ետշնք ջիւքն  
 ւիտառօս ջեր քոռալ  
 և քենքոս.

**[Even He] Who offered up  
an acceptable sacrifice upon  
the Cross for the salvation of  
our race.**

*Here is inserted a passage varying according to the day.*

κλεαρωοττ λληθωс  
 пее пекιωτ πδτδθос  
 пее пппетеед ёθοτδβ:  
 хе δκì δκωτ έееоп:  
 οτορ, пδì пδп.

Blessed in truth art Thou,  
with Thy good Father, and  
the Holy Ghost ; Thou hast  
come ; Thou hast saved us :  
and have mercy upon us !

*Then is read the Lesson from the Acts of the Apostles Before beginning, the reader says,*

πραξις ἢ τε πεπιωτῆ ἀ-  
ποστολος : ερεπονσεον  
ἐθοταβ αωπι πελεπ.

Acts of our Fathers the  
Apostles : their holy blessings  
be with us.

*When it is finished in Coptic, the People answer,*

ԲԱՏԱՅԻ ՆԵ ԽԷ ԲՕՇ ԵՎ-  
 ԶԱԻՈՐՉ, ԵՎԶԱՄԱԻ ՕՐՉ,  
 ԵՎԶԱՍՅՈՐԻ ՕՐՉ, ԵՎԵՂԱ-  
 ԽՐՈ ՃԵՌ ԴԱՎԻԱ Խ ԵԿԿԼԻ-  
 ՑԻԱ ԽԷ ՓԳ : ՀԱՅՈՒՆ .

The word of the Lord shall endure, and shall be multiplied, and shall wax mighty, and shall be confirmed in the holy Church of God. Amen.

*Then it is read in Arabic, the reader repeating in Arabic, before and after it, the same phrases as in Coptic.*

*Meanwhile, namely as soon as the Lesson from the Catholic Epistle is finished in Arabic, the Priest standing at the Altar puts incense into the censer, and says, inaudibly, the Prayer of the Acts, as follows :*

O God, Who didst accept the sacrifice of Abraham, and didst prepare for him a lamb in place of Isaac, even so accept now at our hand, O our Lord, this sacrifice of incense, and send down upon us in return Thine abundant mercy, and make us pure from

all pollution of sin, and make us worthy to minister in holiness and righteousness before Thy goodness, all the days of our life.

Remember, O Lord, the peace of Thine One Only Holy Catholic and Apostolic Church.

*The Deacon says,*

Pray for the peace of the One Holy Catholic and Apostolic, orthodox Church of God.

*The Priest kisses the Altar on its south corner, and continues,*

Which is from one end of the world unto the other.

<sup>1</sup>Remember, O Lord, our Patriarch, the honourable Father, the Pontiff Abba N.

*The Deacon says,*

Pray for our Pontiff, the Pope Abba N., Pope and Patriarch, Lord Archbishop of the great city Alexandria, and [for] our orthodox Bishops. Lord, have mercy.

*The Priest, with the Deacon, proceeds round the Altar, kissing it at each corner, and continues,*

Preserve him in safety unto us for many years and peaceful times. Remember, O Lord, our congregations. Bless them.

*The Deacon says,*

Pray for this holy Church and [for] our congregations.

*The Priest as he returns to the front of the Altar continues,*

Grant that they may be unto us without hindrance, without disturbance; that we may hold them according to Thine holy and blessed will, houses of prayer, houses of holiness, houses of blessing.

Grant them unto us, O Lord, and unto Thy servants who shall come after us, for ever.

*The Deacon leaves the Sanctuary, and the Priest, having arrived at the front of the Altar, says,*

Arise, O Lord God, let all Thine enemies be scattered; let all them that hate Thine holy Name flee before Thy face.

<sup>1</sup> The Catholics alter as before, p. 48, &c.

*And meanwhile goes round again. Having arrived at the east side, he says,*

And let Thy people be blessed a thousand-thousand-fold and ten-thousand-ten-thousand-fold ; may they do Thy will.

Through the grace and mercies and love-toward-man of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ.

*He goes round a third time, saying,*

Through Whom are due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee, glory, and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.

*Having arrived before the Altar again, he kisses it, and leaves the Sanctuary.*

*Then he censens the Altar thrice, saying, the first time,*

We adore Thee, O Christ, and Thy good Father, and the Holy Ghost. Behold, Thou hast come, Thou hast saved us.

*The second time,*

Before the angels will I sing praise unto Thee, and will worship toward Thine holy temple.

*And the third time,*

As for me, I will enter into Thine house, in the multitude of Thy mercies, and will worship toward Thine holy temple.

*He censens the picture of the Blessed Virgin thrice, and says,*

Hail to thee, Mary, the fair dove, which hath borne for us God the Word. We give thee salutation with the Angel Gabriel, saying, Hail, thou that art full of grace ; the Lord is with thee.

Hail to thee, O Virgin, the very and true Queen ; hail, glory of our race. Thou hast borne for us Emmanuel.

We pray thee, remember us, O thou our faithful advocate with our Lord JESUS Christ, that He may forgive us our sins.

*He censens the other images once each, and then the Priests.*

*The Priest censens the Choir, saying,*

The blessing of our lords [and] fathers the Apostles, of our

father Peter and our master Paul, and the rest of the disciples ; may their holy blessings be upon us. Amen.

*He leaves the Choir, and goes throughout the Church censuring the congregation, and while doing so he says,*

JESUS Christ, the same yesterday, to-day, and for ever, in one Person,—Him let us worship, Him let us glorify.

*And he repeats it again and again while he is outside the Choir. He returns to the Altar and offers incense on behalf of the people, saying, inaudibly,*

God, Who received the confession of the thief upon the honourable cross,

Receive the confession of Thy people,

And forgive all their sins,

For the sake of Thine holy Name which hath been called upon us.

According unto Thy mercy, O Lord, and not according unto our sins !<sup>1</sup>

*When the Lesson from the Acts of the Apostles is finished in Arabic, the Trisagion is sung as follows :*

ΑΓΙΟΣ Ο ΘΕΟΣ : ΑΓΙΟΣ ΙC-  
ΧΥΡΟΣ : ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ  
ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,  
Holy Immortal, have mercy  
on us.

ΑΓΙΟΣ Ο ΘΕΟΣ : ΑΓΙΟΣ ΙC-  
ΧΥΡΟΣ : ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ  
ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,  
Holy Immortal, have mercy  
on us.

ΑΓΙΟΣ Ο ΘΕΟΣ : ΑΓΙΟΣ ΙC-  
ΧΥΡΟΣ : ΑΓΙΟΣ ΑΘΑΝΑΤΟΣ  
ΕΛΕΗΣΟΝ ΗΜΑΣ.

Holy God, Holy Mighty,  
Holy Immortal, have mercy  
on us.

ΔΟΣΔ ΠΑΤΡΙ ΚΑΙ ΥΙΩ  
ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ.

Glory be to the Father, and  
to the Son, and to the Holy  
Ghost.

ΚΑΙ ΝΥΝ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙC

Both now, and ever, and

<sup>1</sup> The Priest sometimes goes and sits down till after the Trisagion.

ΤΟΥΤΟ ΔΙΩΠΑΣ ΤΩΝ ΔΙΩ-  
ΠΩΝ : ΔΕΗΝ.

unto the ages of ages. A-  
men.

*The Priest says,*

ΦΗΝΒ ΠΟΤ ΠΧΟ ΠΕΠΝΟΥΤ  
ΦΗ ΕΤΑΧΟΟ Π ΠΕΡΑΓΙΟΟ  
ΔΕ ΔΕΗΝΤΗΟ ΟΤΟΟ ΠΔ-  
ΠΟΟΤΟΟ ΔΕΟΤΑΒ : ΧΕ  
ΖΑΠΕΗΝΥ ΔΕΠΡΟΦΗΤΗΟ  
ΠΕΕ ΖΑΠΕΗΝΙ ΔΤΕΡΕΠΙ-  
ΟΤΕΠ Ε ΠΑΤ Ε ΠΗ Ε-  
ΤΕΤΕΠΠΑΤ ΕΡΩΟΤ ΟΤΟΟ  
ΔΕΠΟΤΠΑΤ : ΟΤΟΟ Ε Ο-  
ΤΕΕ Ε ΠΗ ΕΤΕΤΕΠΟ-  
ΤΕΕ ΕΡΩΟΤ ΟΤΟΟ ΔΕ-  
ΠΟΤΟΤΕΕ.

The Lord, the Lord Christ  
our God, Who hath spoken  
unto His saintly disciples and  
holy Apostles, saying, Many  
prophets and righteous men  
have desired to see the things  
which ye see, and have not  
seen them, and to hear the  
things which ye hear, and  
have not heard them :

ΠΩΤΕΠ ΔΕ ΩΟΤΠΙΔΤΟΤ  
Π ΠΕΤΕΠΒΑΛ ΧΕ ΟΕΠΑΤ  
ΠΕΕ ΠΕΤΕΠΕΔΑΧ ΧΕ Ο-  
ΟΤΕΕ.

But blessed are your eyes,  
for they see, and your ears,  
for they hear :

ΔΕΡΕΠΕΡΠΕΕΠΥΑ Π  
ΟΤΕΕ ΟΤΟΟ ΕΙΡΙ ΠΠΕΚ-  
ΕΤΑΓΓΕΛΙΟΠ ΔΕΟΤΑΒ ΔΕΠ  
ΠΤΩΒΟ ΠΤΕ ΠΗ ΔΕΟΤΑΒ  
ΠΤΑΚ.

May we be made worthy to  
hear and to do [what is writ-  
ten in] Thine holy Gospels,  
through the prayers of Thy  
saints.

*The Deacon says.*

ΠΡΟΟΕΤΖΑΟΕ ΤΠΕΡ ΤΟΤ  
ΔΤΟΤ ΕΤΑΓΓΕΛΙΟΤ.

Pray concerning the holy  
Gospel.

*The People say,*

ΚΤΡΙΕ ΕΛΕΝΟΠ.

Lord, have mercy.

*The Priest says,*

ΔΡΙΦΕΕΤΙ ΔΕ ΟΠ ΠΕΠ-  
ΠΗΒ Π ΟΤΟΠ ΠΙΒΕΠ ΕΤΑΤ-

And remember also, O our  
Lord, all those who have bid-

<sup>1</sup> If he is sitting he rises.



ζοηρεν παπ ἐ ερπο-  
 μετι ζεν πεπτηρο πεε  
 πεπτωβρ ἐτενιρι ε-  
 λεωντ επψωι ζαροκ ποε  
 πεπποτη.

νη ἐτατερχωρη η επ-  
 κοτ εεεετοπ νωντ: νη  
 ἐτψωπι εεταλβωντ.

χε ηθοκ γαρ πε πεπ-  
 ωπθ τηροτ: πεε πεπ-  
 οτχαι τηροτ: πεε  
 τεηεελπισ τηροτ: πεε  
 πεπταλβο τηροτ: πεε  
 τεπαπαστας τηροτ.

οτοζ ηθοκ πε τεποτ-  
 ωρη πακ επψωι εεπιωντ  
 πεε πιταιο πεε ηπρο-  
 κτηκσις πεε πεκιωτ η-  
 αταθοε πεε πιππεεεε  
 εθοταβ ηρεψταπθο η-  
 οελοοτσιος πεεεεκ.

ηποτ πεε η σνοτ πι-  
 βεν πεε ψα επερ ητε  
 πιεπερ τηροτ. εεηνι.

den us to remember them in  
 our prayers and supplications  
 which we offer up unto Thee,  
 O Lord our God !

Give rest to those who have  
 fallen on sleep before [us]:  
 heal those that are sick.

For indeed Thou art the  
 life of us all, and the salvation  
 of us all, and the hope of us  
 all, and the healing of us all,  
 and the resurrection of us  
 all.

And unto Thee we ascribe  
 the glory and the honour and  
 the worship, with Thy good  
 Father, and the Holy Ghost,  
 the Life-giver, Who is of one  
 Substance with Thee :

Now, and ever, and unto  
 ages of all ages. Amen.

*Then is sung the Psalm.*

*Meanwhile the Priest goes up to the Altar, puts incense into the censer, and censers the Altar. After the Psalm, the Deacon brings him the book of the Gospel open, and he censers it, saying inaudibly,*

Kiss the Gospel of JESUS Christ, the Son of the living God ;  
 the glory be unto Him for ever !

*Then he goes round the Altar, followed by the Deacon, carrying the open book, saying inaudibly,*

O my Lord, now lettest Thou Thy servant depart in peace  
 according to Thy word, for mine eyes have seen Thy salvation,

which Thou hast prepared before the face of all people, a Light to enlighten the Gentiles, and a glory of Thy people Israël.

*The Deacon cries,*

ΣΤΑΘΗΤΕ ΜΕΤΑ ΦΟΒΟΥ      Stand ye with fear of God !  
ΘΕΟΥ : ΑΚΟΥΣΑΜΕΝ ΤΟΥ      Let us hear the holy Gospel.  
ΑΓΙΟΥ ΕΥΑΓΓΕΛΙΟΥ.

*They leave the Sanctuary ; the Priest censes the book, saying again,*

ΟΝΑΨΤ ΕΙ ΠΕΤΑΓΓΕ-      Kiss the Gospel of JESUS  
ΛΙΟΝ ΠΤΕ ΙΗΣ ΠΧΣ ΠΩΜΡΙ      Christ, the Son of the living  
ΕΙ ΦΪ ΕΤΟΠΘ : ΠΩΟΥ      God ; the glory be unto Him  
ΠΑΡ ΨΑ ΕΠΕΡ.      for ever.

*Then he takes the book, gives it to the other Priests to kiss, saying to each, Kiss the Gospel, &c., and then kisses it himself, saying likewise. Then he sings,*

ΓΕΛΑΡΩΟΥΤ ΠΧΕ ΦΝΕΘ-      Blessed is he that cometh  
ΠΝΟΥ ΘΕΝ ΦΡΑΠ ΕΙ ΠΩ.      in the Name of the Lord.

*The Deacon answers,*

ΚΥΡΙΕ ΕΥΛΟΓΗΣΟΝ ΕΚ ΤΟΥ      Bless, O Lord, the reading  
ΚΑΤΑ ΠΑΛ ΑΓΙΟΥ ΕΥΑΓ-      from the Holy Gospel accord-  
ΓΕΛΙΟΥ ΤΟ ΑΠΑΓΝΩΣΤΑ.      ing to N.

*The People answer,*

ΔΟΣΑ ΟΙ ΚΥΡΙΕ.      Glory be to Thee, O Lord.

*The Deacon says in Arabic,<sup>1</sup>*

تَقَوُّوا بِخَوْفٍ مِنَ اللَّهِ وَانصَتُوا      Stand in the fear of God  
لِسَمَاعِ الْإِنْجِيلِ الْمَقْدِسِ فَصَلِّ      and hear the Holy Gospel  
مِنْ أَنْجِيلٍ      according to N.

<sup>1</sup> The Coptic is ογιέρατου θεν ουροϋ πτε φΪ ουρο  
καϋ ε πεταγγελιον εθουαδ πατα παλ, but it is  
always said in Arabic.

*The Priest says,*

πεπο̄ς ο̄τος πεπο̄τ	The Lord, and God, and
ο̄τος πεπω̄τηρ ο̄τος	Saviour, and King of us all,
πεπο̄τρο τηρεν ῑης π̄χς	JESUS Christ, the Son of the
π̄ν̄ρηι ε̄φ̄τ̄ ε̄το̄ν̄θ :	living God ; unto Him be the
π̄ω̄ς πᾱρ̄ ψᾱ ε̄νε̄ρ.	glory for ever.

*And so he sings the Gospel,<sup>1</sup> at the end of which he says.*

π̄ω̄ς φ̄α πεπο̄τ̄ πε	Glory be unto our God,
ψᾱ ε̄νε̄ρ̄ ῑτε π̄ε̄νε̄ρ̄ τη-	unto the ages of all ages.
ρο̄τ. ε̄ε̄νη.	Amen.

*Then he censes the Gospel, saying inaudibly,*

And unto Thee it is due that everything should with one voice ascribe praise unto Thee, glory, and honour, power, [and] worship, with Thy good Father and the Holy Ghost, the Life-giver, Who is of one Substance with Thee ; now, and ever, and unto the ages of all ages. Amen.

*While the People sing,*

ψε̄ ἱ̄ρο̄ε̄ν̄ι.	An hundred years.
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*Then the Deacon, or the Priest himself, (or another, if there be one present,) reads the Gospel in Arabic, prefacing it simply by giving out the title.*

*Here is preached the Sermon, if there be one, or, which is more usual, a Homily is read, from some approved writer, often S. John Chrysostom.<sup>2</sup>*

<sup>1</sup> There can be little doubt that in Egypt, as in the rest of the world, it was originally the custom for the Deacon to sing the Gospel, and indeed, the rubric translated by Renaudot, actually prescribes that he should do so, if he is capable. However, owing to the want of education in the boys who officiate as Deacons, the singing of the Gospel has come by custom to be committed to the Priest, and is now looked on as a privilege of the chief person officiating, so that it is even assigned to Bishops when they pontificate.

<sup>2</sup> After the Gospel the Missal gives the two following prayers, which, however, the translator is assured, are now never said. As, however, they are interesting to Liturgical scholars, a translation is given. Both are to be said inaudibly, though the Biddings and prostrations which follow the second must have been said aloud.

The first is called the Prayer after the Gospel, and the rubric directs that when the Gospel is begun in Arabic the Priest should return to the Sanctuary, offer incense thrice, and say it. It is now the custom for him to stand beside the reader, facing the people, and silently listening to the Gospel. The

*The Choir then sings,*

хе ѿсѣлꙋюѿѿ ꙗ҃те    Blessed be the Father, and  
 фѿѡт ꙗ҃е ꙗ҃нꙋꙋ ꙗ҃е    the Son, and the Holy Ghost,  
 ꙗ҃ꙗꙗꙗꙗ ꙗ҃ꙗꙗꙗ ꙗ҃ꙗꙗꙗ    the Perfect Trinity: we wor-  
 ꙗ҃с есхꙗкѣѡл ꙗ҃ꙗꙗꙗꙗꙗ    ship Him, we glorify Him.  
 ꙗ҃ꙗꙗꙗꙗ: ꙗ҃ꙗꙗꙗꙗ ꙗ҃с.

translator opines that if there were no other present besides himself, to read the Gospel in Arabic, he would have said it after that, or after the Sermon, if there were one, while the Catechumens were departing.

“O Thou That art long-suffering, abundant in mercy, and true! Receive our prayers and supplications, receive our petitions, and repentance, and confession, upon Thine holy stainless Altar in heaven; may we be made worthy to hear Thine holy Gospels, and may we keep Thy precepts and commandments, and bring forth fruit therein, an hundred-fold, and sixty-fold, and thirty-fold. Remember, O Lord, such of Thy people as are sick; Thou hast visited them in mercy and pity; do Thou heal them. Remember, O Lord, our fathers and brethren who are journeying; do Thou bring them back to their homes in peace and safety. (*Then a prayer for the season—e.g. from Twibi 12 to Paoni 12—middle of Jan. to middle of June.*) Remember, O Lord, the atmospheric changes of the air, and the fruits of the earth; do thou bless them. Remember, O Lord, the safety of men and beasts; do Thou save them all. Remember, O Lord, the safety of this Thine holy place, and of all places, and of all monasteries of our orthodox fathers; do Thou save them from all evil. Remember, O Lord, Thy Christ-loving servant, the King of the land; do Thou keep him in peace, and truth, and power. Remember, O Lord, those who are in bondage; do Thou save them all. Remember, O Lord, those who suffer under afflictions and necessities; do Thou save them from all their sufferings. Remember, O Lord, our fathers and our brethren who have fallen on sleep, who have gone to rest in the orthodox faith; do Thou give rest to all their souls. Remember, O Lord, those who have brought unto Thee these gifts, and them for whom they have been brought, and them by whom they have been brought; do Thou give unto them all the recompense from the heavens. Remember, O Lord, the Catechumens of Thy people; do Thou have mercy upon them; do Thou strengthen them in faith in Thee; do Thou take from their hearts all trace of idolatry; do thou strengthen in their hearts Thy law, Thy fear, Thy precepts, Thy truths, Thine holy commandments; do Thou grant unto them a firm knowledge of the words wherein they are instructed; and at the appointed time may they be made worthy of the washing of the new birth, for the remission of their sins. Do Thou prepare them for a temple of Thine Holy Spirit; through the grace and mercy and love toward man, of Thine Only-begotten Son, our Lord, and God, and Saviour, JESUS CHRIST, through Whom are due unto Thee, and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, glory, and honour, and power, and worship, now, and ever, and unto the ages of all ages. Amen.”

The second Prayer is called the Prayer of the Veil, and the rubric directs that the Priest should say it inaudibly, standing bowed down beside the door of the Sanctuary, immediately before entering it for the last time.

“O God, Who in Thine unspeakable love toward mankind, didst send Thine

*The Priest kisses the threshold of the Sanctuary, goes up to the Altar, kisses it, and, turning half to the people, makes over them the sign of the Cross, saying,*

ΕΙΡΗΗ ΠΑCΙΝ.

Peace be unto all.

*The People answer,*

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ CΟΥ.

And unto thy spirit.

Only-begotten Son into the world, that He might bring the lost sheep home unto Thee, we pray Thee, O our Lord, thrust us not behind [Thee ; when] we offer this awful and unbloody sacrifice. For we put no trust in our righteousness, but in Thy mercy, whereby Thou hast given life to our race. We pray and intreat Thy goodness, O Thou Lover of men ! that this mystery which Thou hast appointed unto us for salvation may not be unto condemnation unto us or unto any of Thy people, but unto the washing away of our sins and the forgiveness of our negligences, and unto the glory and honour of Thine holy Name, O Father, and Son, and Holy Ghost ! now, and ever, and unto the ages of all ages. Amen."

Then the following, by the Deacon. In Greek—and apparently accompanied by prostrations.

"ἐπὶ προσευχῇ στάθητε. προσεύξασθε ὑπὲρ τῶν ζώντων. προσεύξασθε ὑπὲρ τῶν νοσούντων. προσεύξασθε ὑπὲρ τῶν ἀποθνήσκων. κλίνωμεν τὰ γόνατα. ἀναστῶμεν. κλίνωμεν τὰ γόνατα. καὶ ἀναστῶμεν. κλίνωμεν τὰ γόνατα.

προσεύξασθε ὑπὲρ τῶν ἀγαθῶν ἄνθρωπων καὶ τῶν καρπῶν τῆς γῆς. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῆς σωτηρίας ἀνθρώπων καὶ κτηνῶν. προσεύξασθε ὑπὲρ τῆς σωτηρίας τοῦ κόσμου καὶ τῆς πόλεως ταύτης. προσεύξασθε ὑπὲρ τῶν φιλοχρίστων ἡμῶν βασιλέων. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῶν αἰχμαλώτων. προσεύξασθε ὑπὲρ τῶν κοιμηθέντων. προσεύξασθε ὑπὲρ τῆς (sic) θυσίας ἡμῶν προσφερόντων. κλίνωμεν κ.τ.λ.

προσεύξασθε ὑπὲρ τῶν θλιβομένων. προσεύξασθε ὑπὲρ τῶν κατηχομένων. προσεύξασθε. κλίνωμεν.

Stand ye for prayer. Pray for the living. Pray for the sick. Pray for the prisoners. Let us bend the knee. Let us arise. Let us bend the knee. And let us arise. Let us bend the knee.

Pray for (e.g.) good air and the fruits of the earth (*according to the season*). Let us bend the knee. Let us arise. &c.

Pray for the safety of men and beasts. Pray for the safety of the world and of this city. Pray for the safety of our Christ-loving Kings. Let us bend the knee. Let us arise. &c.

Pray for the bondsmen. Pray for them that sleep. Pray for them that offer our oblation. Let us bend the knee. Let us arise. &c.

Pray for the afflicted. Pray for the Catechumens. Pray ye— Let us bend [the knee.]"

The People answer. "Lord, have mercy."

Then ΧΕ ΥCΑΡΩCΤ &c.

The translator has been informed that these biddings and prostrations, but without the prayers, are used by the Monophysites.

*The Priest says,*

παλιπον μαρεψθω ε  
 φψ πιπαπτοκρατωρ :  
 φιωτ ε πεποσ οτοθ πεπ-  
 ποτθ οτοθ πεπωτηρ  
 ιης πχς.

Again let us pray to God  
 Almighty, the Father of our  
 Lord and God and Saviour  
 Jesus Christ.

τεπψθω οτοθ τεπ-  
 τωθ η τεκεεταγαθος  
 πιεειρωει.

We pray and beseech Thy  
 goodness, O Thou Lover of  
 men !

αριφειτι ποσ η ψθι-  
 ρηνη ητε τεκοτι εεεετ-  
 ατς εθουαθ ηκαθολικη  
 οτοθ ηαποστολικη ηεκ-  
 κλησια—

Lord, remember the peace  
 of Thine One Only Holy  
 Catholic and Apostolic  
 Church—

*The Deacon says,*

προσεψχασθε υπερ της  
 ειρηνης της αγιας εονης  
 καθολικης και αποστο-  
 λικης ορθοδοξου του θ̄  
 εκκλησιας.

Pray for the peace of the  
 One Holy Catholic and Apos-  
 tolic Orthodox Church of  
 God—

*The People answer,*

κε ελεησον.

Lord, have mercy.

*The Priest says,*

θαι ετψον ιχεν ατ-  
 ρηχς η τοικοτεεεπη ψα  
 ατρηχς.

Which is from one end of  
 the world unto the other.

πιλαος τηρου πεε πι-  
 ιοθι τηρου σεου ερωτ :  
 ψθιρηνη ψεβολθεν πι-  
 φηοτι εηις εθρηι ε πεπ-  
 εητ τηρου.

All nations and every field,  
 do Thou bless them. Grant  
 unto all our hearts the peace  
 which is from heaven.

αλλα πεε ψκε θιρηνη  
 ητε παι βιος φαι.

But give us also the peace  
 of this life.

ἀρχιῤριζεσθε ἅλλος  
καὶ ἡ θλυστ ποιοτρο πι-  
εετετατοι πιαρχων  
πισοβπι πιενκχ πεπε-  
φρετ πεπχιπελοσυμεθοντι  
πελε πεπχιπελοσυμεβολ.

σελσωνος δεῖν ἑρηνῆ  
 πιβεν: ποτρο ἡτε ἡρι-  
 ρηνῆ μοι παπ ἡ τεκρῆ-  
 ρηνῆ.

ջաֆ Դար ունիւն ակտի-  
 տոյ ըսկ : քփոյ ըսկ փ՛ :  
 Խէ Երեւանի ն կըտայ  
 Ան էնկլ էրոկ .

πεκρηλ ἐθουαβ πε τεπ-  
χω εεεου.

μαρτυρῶντες ἵνα ἡμεῖς ἐ-  
 στενηθῶμεν ἐν ψυχῇ ὑμῶν  
 περὶ τῆς ἐλπίδος.

օտոջ և քերթուրչաւ-  
 օւ ըրոյ ծա քեքելակ  
 իւր փետ իւր ջաքով  
 օտա ծա քեկաօս տիրչ.

Adorn with Thy grace the King, the armies, the rulers, the counsellors, the people, our neighbours, our coming in, and our going out.

Adorn them with all peace ;  
O King of peace, grant us  
Thy peace !

For Thou hast given us  
all things; possess us unto  
Thyself, O God, for we know  
no other save Thee.

We call upon Thine Holy  
Name.

May our souls live by  
Thine Holy Spirit.

And let not the death of sin get the dominion over Thy servants, nor over any of Thy people.

*The People answer.*

**кѣ еленсол.**

**Lord, have mercy.**

*The Priest says,*

παλιπον μαρεπτο ε  
φτ πιπαπτοκρατωρ.

φίωτ εἰ πεποῦσ' οὐτοῦ  
 πεπποῦτ' οὐτοῦ πεπσω-  
 τηρ ἰησ πᾶς.

တေတံ ဝေတံ တေ-

Again let us pray to God Almighty,

The Father of our Lord  
and God and Saviour JESUS  
Christ.

We pray and beseech Thy

τωβρ ἡ τεκεταγα-  
θος πιειριωει.

ἀριφλεεῖ πὺς εἰ πεπ-  
πατριαρχης ἡ ιωτ ετ-  
ταινοττ ἡ αρχιεπισκοπος  
αββα πῖε.

goodness, O Thou Lover of  
men !

Lord, remember our Patri-  
arch, our honourable father  
the Archbishop Abba N.

*The Deacon says,*

προσευχασθε ὑπερ τοῦ  
αρχιερεως κελων παπα  
αββα πῖε παπα και πα-  
τριαρχου κυριου αρχι-  
επισκοπου της μετ' αλης  
πολεως αλεξανδριας και  
των ορθοδοξων κελων  
επισκοπων.

Pray for our Pontiff, the  
Pope Abba N., Pope and Pa-  
triarch, Lord Archbishop of  
the great city Alexandria, and  
for our orthodox Bishops.<sup>1</sup>

*The People answer,*

κῆ ελεησον.

Lord, have mercy.

*The Priest says,*

Σεπ οτ' αρεζ αρεζ ερος  
παπ ἡ εαπεικω ἡροεπι  
πεε εαπσκοτ ἡ ερηπι-  
κοτ.

Preserve him in safety  
unto us for many years and  
peaceful times.

<sup>1</sup> The above prayers for the Patriarch are given as in the Missal printed at Rome, but, as explained in a note on p. 10, it is the custom of the Catholic Priests at present to say ἀριφλεεῖ πὺς εἰ πεππατριαρχης ἡ ιωτ ετταινοττ ἡ αρχιερεως παπα αββα πῖε (naming the Pope of Rome,) πεε περκεωφην ἡλει-τοτρτος ἡ επισκοπος αββα πῖε (naming the Vicar Apostolic.) And the Deacon answers, προσευχασθε ὑπερ τοῦ αρχιερεως κελων παπα αββα πῖε πεε πεπωτ εθουαβ ἡ επισκοπος αββα πῖε και των ορθοδοξων κελων επισκοπων.



εφχακὲβ ολ ἡ ὅη ἐθού-  
αβ ἐτ ἀκτεπρ οττῃ ἐρος  
ἐβ ολ γιτοτκ ἀλλεταρ-  
χιερετς κατὰ πεκοτῶ  
ἐθούαβ οτορ ἀλλεακα-  
ριοπ.

Finishing that holy office  
of the Pontificate which Thou  
hast entrusted unto him from  
Thyself, according to Thine  
holy and blessed will.

εφψωτὲβ ολ ἀπσαχι  
ἡτε ἡεθελενι δὲπ οτ-  
σωοττεπ.

Rightly dividing the word  
of truth.

εφἀλεοπι ἀ πεκλαος  
δὲπ οττοτβο πεε οτ-  
εεθελενι.

Ruling Thy people in holi-  
ness and truth.

πεε μεπισκοπος τηροτ  
ἡροθοδοχος πεε πιπρεσ-  
βυτερος πεε πιδιακων  
πεε φεορ τηρῃ ἡτε  
τεκοτὶ ἀ ἀτατς ἐ-  
θούαβ ἡκαθολικη ἡαποσ-  
τολικη ἡεκκλησια.

With all the orthodox  
Bishops, and the Priests, and  
the Deacons, and all the  
fulness of Thine One Only  
Holy Catholic Apostolic  
Church.

εκεερχαριζεςοε ἡωοτ  
πεεαπ ἡ οτγρηνη πεε  
οτοτχα ἐβ ολ δὲπ ἀα  
πιβεπ.

Grant unto them and unto  
us peace and salvation in  
every place.

ποτπροσετῃ δὲ ἐτοτ-  
ῖρι ἀλλωοτ ἐγρηνι ἐχωπ  
πεε ἐχεπ πεκλαος τηρῃ  
πεε ποτπ γωπ ἐγρηνι  
ἐχωοτ.

The prayers which they  
offer up unto Thee for us  
and for all Thy people do  
Thou receive, and also ours  
for them.

*He puts incense into the censer, and continues, holding it in his right hand,*

ψοποτ ἐροκ ἐχεπ πεκ-  
οτσιαστηριοπ ἐθούαβ  
ἡελλογιαοπ ἡτε τφε  
ἐοτςοι ἡ σθοιποτῃ.

Receive them upon Thine  
holy reasonable Altar in hea-  
ven for a sweet savour of  
incense.

οτορ ποτχαχι μεν τη-  
 ροτ ην ετοτηατ ερωτ  
 πεε ην ετεπσεατ ε-  
 ρωτ απ δεεδωμεοτ  
 μεθεβιωοτ σαπеснт η-  
 ποτδαλατ ηχωλεε.

ηωοτ δε αρεγ ερωτ  
 δεη οτρηνη η πεε οτ-  
 δικεοστη δεη τεκεκ-  
 κλησια εθοταβ.

And all their enemies visi-  
 ble and invisible do Thou  
 crush speedily and bring  
 down under their feet.

But them do Thou pre-  
 serve in Thine Holy Church,  
 in peace and righteousness.

*The People say,*

κε ελεησον.

Lord, have mercy.

*The Priest continues,<sup>1</sup>*

τεπ†ρο οτορ τεπ-  
 τωβ η τεκεεταγα-  
 οοс πιεειρωμε.

αριφμεε†ι ποс πιωτσια  
 πιπροσφορα.

πιγεεγμεοτ ητε ην ε-  
 τατερπροσφεριη.

ε οτταιδο πεε οτωοτ  
 επεκραη εθοταβ.

We pray and beseech Thy  
 goodness, O Thou Lover of  
 men !

Remember, O Lord, the  
 sacrifices, the oblations,

The thanksgivings of them  
 that have offered

Unto the honour and  
 glory of Thine holy Name.

*The Deacon says,*

τωβ εχεη ην ετχι-  
 εφρωοτ η πιωτσια πι-  
 προσφορα πιαπαρχη πι-  
 περ πιθεοιποτχι πικτεειλ-  
 λιοη ητε πιεεηερωοτ-  
 χι εηα ητε ηχс πεп-

Make supplication for them  
 who have provided the sacri-  
 fices, the oblations, the wine,  
 the oil, the frankincense, the  
 vessels of the altar, that  
 Christ our God may repay

<sup>1</sup> Unless the Office of a Vigil have been said the evening before, in which case, if this prayer have been said then, it may be omitted now.

ποτὶ τῷ οὐρανῷ πωρὸς θεοῦ them in the heavenly Jerusa-  
 ἰκνη ἵτε τφε: ἵτε ψχα lem: may He forgive us our  
 πεμποβι παπ ἐβोल. sins.

*The People say,*

κῆ ελεησον.

Lord, have mercy.

*The Priest offers the incense, and continuing to offer till the end of the prayer, says,*

ψοποτ ἐροκ ἐχεπ πεκ-  
 οτσιαστηριον ἐσοταβ ἵ-  
 ελλοτιωον ἵτε τφε ἐ-  
 οτσοι ἵτσοιποτφ.

Receive them upon Thine  
 holy reasonable Altar in hea-  
 ven for a sweet savour of in-  
 cense ;

ἐδουπ ἐτεκεετπιψτ  
 ετ θεπ πιφνοτὶ ἐβολρι-  
 τεπ πψεεψι ἵτε πεκ-  
 αγγελος πεε πεκαρχη-  
 αγγελος ἐσοταβ.

Before [the throne of] Thy  
 majesty in heaven, by the  
 ministry of Thine Angels and  
 Thine holy Archangels.

ἐφρητ ἐτακψωπ ἐ-  
 ροκ ἵ πιζωρον ἵτε πι-  
 οεεπ ἐβελ πεε τφτσια  
 ἵτε πεπωτ αβραεε  
 πεε ττεβι βτ ἵτε τ-  
 χηρα.

Even as Thou didst accept  
 the offerings of righteous A-  
 bel, and the sacrifice of our  
 father Abraham, and the wi-  
 dow's two mites ;

παρητ οπ πικεετχα-  
 ριστηριον ἵτε πεκεβιαικ  
 ψοποτ ἐροκ.

Even so do Thou receive  
 the thankofferings of Thy ser-  
 vants ;

πα πιροτὸ πεε πα πι-  
 κοτχι πη ετρηπ πεε πη  
 εσοτωη ἐβολ.

The rich and the poor, the  
 hidden and the manifest ;

πη εσοτωψ εἰπυ πακ ἐ-  
 δουπ οτογ ἐεεον ἵτω-  
 οτ: πεε πη ἐτατῖπυ πακ  
 ἐδουπ θεπ παι ἐροοτ

Them that are fain to offer  
 unto Thee their gifts, but  
 have not [wherewithal] ; and  
 them that have offered unto

ἥτε φούτ ἡπαι ζωρον  
παι.

Thee these oblations this day.

μοι πωου ἡ παιττα-  
κο ἡτσεβιὺ ἡπκ εθπα-  
τακο.

Grant unto them incorrup-  
tible things in place of cor-  
ruptible ;

πα πιφηοτὶ ἡτσεβιὺ ἡ  
πα πκαρι.

The things of heaven for  
the things of earth ;

πυαεπερ ἡτσεβιὺ ἡ  
πιπροσοτσηοτ.

Things eternal for things  
temporal.

ποτῆοτ ποτταμοιοπ  
μοροτ ἐβολ ἡ αταθοп  
πιβеп.

Fill Thou their houses and  
their garners with all good.

μοταкто ἐρωου ποτ  
ἡ τχοα ἡτε πεκαγγελος  
πεα πεκαρχηαγγελος ἐ-  
θοταβ.

Defend them, O Lord, by  
the power of Thine Angels  
and Thine holy Archangels.

ἐφρητ ἐτατερφελετὶ  
ἐπεκραп ἐθοταб ριχеп  
πκαρι.

Even as they have remem-  
bered Thine holy Name upon  
earth ;

ἀριποτελετὶ ρωου ποτ  
δεπ τεκελετοτρο οτορ  
δεπ παι κε εωп φαι ἐ-  
перχат ἡсωк.

Remember Thou them  
also, O Lord, in Thy king-  
dom, and leave them not  
helpless in this world.

*The People say,*

κτρη еленсоп.

Lord, have mercy.

*The Priest says,*

παλιποп μαρεпτго ἐ  
φτ πιπαптоκρατωρ φιωт  
ἐ πεпот отор πεппотт  
отор πεпсωтнр ἡс πхс.

Again let us pray to God  
Almighty, the Father of our  
Lord and God and Saviour  
Jesus Christ.

тептго отор те-  
пωб ἡ τεкелетат-  
θос пиелирωаи.

We pray and beseech Thy  
goodness, O Thou lover of  
men.

ἀριφραεὶ πός ἡ πέπ- Lord, remember our con-  
χιπῶον†. gregations.

*Here he makes the sign of the Cross over the People.*

αἰοῦ ἐρωῶν. Bless them.

*The Deacon says,*

προσευχᾶς ἐπερ τῆς Pray for this holy Church,  
ἀγίας ἐκκλησίας ταύτης and for our congregations.  
καὶ τῶν στυλεῦτσων Amen.  
ἡλωπ. ἀληπ.

*The People answer,*

κῆ ἐλεησον. Lord, have mercy.

*The Priest says,*

ἀνὴς ἐορῶντι πᾶν Grant that they be unto  
πᾶτερ κωλῆν πᾶτταρ πο us without trouble or hin-  
ἐορεπαῖτον κατὰ πεκοῦ- drance, that we may hold  
ων ἐοσταῖ οἱος ἀλλὰ them according to Thine holy  
καριοπ. and blessed will—

*He stretches his hand over the Altar eastward, holding the Veil,*

ἐλπὴν ἡ ἐτχῆ. Houses of prayer—

*He stretches his hand westward,*

ἐλπὴν ἡ τοῦ βο. Houses of holiness—

*He stretches his hand northward,*

ἐλπὴν ἡ αἰοῦ. Houses of blessing—

*He stretches his hand southward, making the sign of the Cross,*

ἀρχιἀριζεσῆ ἀλλῶον Grant them unto us, O  
πᾶν πός περ πεκεῖδαικ Lord, and the same unto  
ἐοπκῶ ἀεπεπῶν πᾶ- Thy servants who shall be  
ἐπερ. after us for ever.

*He takes the censur, offers incense thrice towards the Altar, and says,*

τῶνκ πο̅ς φ† μαροτ-  
χωρ ἐβολ ἵχε πεκχαχι  
τηροτ.

μαροτφωτ ἐβολ δε-  
τρη ε̅ πεκρο ἵχε οτοп  
πιβеп ε̅εμοс† ε̅ πεк-  
ραν ἐθοναβ.

Arise, O Lord God! Let  
all Thine enemies be scat-  
tered.

Let all that hate Thine  
holy Name flee before Thy  
face.

*He turns westward, and thrice incenses the Priests, the Deacons, and the People, and then again eastward, and offers incense thrice, and says,*

πεκλαос δε μαρεψω-  
πι δεп пиεμοτ ἵτε  
ε̅αпαпωо ἵωо пее ε̅ап-  
ε̅ва ἵε̅ва ε̅тiрi τηροτ  
деп пекопωψ.

деп пгемоτ пее пи-  
метψепгнт пее †  
метεεμρωеи ἵτε πεк-  
мопотегнкс ἵψнrи пепс̅  
отог пеппот† отог пеп-  
сωтнr πнс π̅хс.

But let Thy people be  
blessed a thousand-thousand-  
fold and ten-thousand-ten-  
thousand-fold, may they all  
do Thy will.

Through the grace and  
mercies and love-toward-men  
of Thine Only-begotten Son,  
our Lord and God and Sa-  
viour JESUS Christ.

*Here he offers incense again thrice towards the Altar*

φαι ε̅τε ἐβολεγiтотψ  
ε̅ре пи̅ωот пее пт̅а̅и̅о  
пее п̅а̅е̅а̅ε̅гi пее †  
пpоск̅т̅и̅нк̅с̅ е̅р̅п̅р̅еп̅и̅ п̅ак̅  
п̅ее̅а̅ψ̅ п̅ее̅ п̅и̅п̅п̅ε̅т̅е̅а̅  
ε̅θ̅он̅α̅β̅ ἵп̅р̅ε̅ψ̅т̅а̅п̅ε̅о̅ ἵ-  
о̅ε̅о̅о̅т̅с̅и̅ос̅ п̅ее̅а̅к̅ †п̅от̅  
п̅ее̅ с̅н̅от̅ п̅и̅β̅еп̅ п̅ее̅  
ψ̅а̅ ε̅п̅ε̅г̅ ἵт̅ε̅ п̅и̅ε̅п̅ε̅г̅  
т̅η̅ро̅т̅. а̅е̅н̅п̅.

Through Whom are due  
unto Thee, with Himself, and  
the Holy Ghost, the Life-  
giver, [Who is] of one Sub-  
stance with Thee, glory and  
honour, and power, and wor-  
ship, now and ever, and to  
the ages of all ages. Amen.

*He censes the Assistant Priest, and then gives him the censer, or else to the Deacon, saying in Arabic,<sup>1</sup>*

بِالْحَقِيقَةِ

In truth.<sup>2</sup>

*The People repeat the Nicene Creed.*

τενπαρ† ἐ ονπο†  
 ἡονωτ φιωτ πιπαπτο-  
 κρατωρ φη ετ αςθαλειδ  
 ἡ τφε πεε πικαρι πη  
 ἐτοτπατ ἐρων πεε πη  
 ἐτεπ σεπατ ἐρων αη.

We believe in one God, the Father Almighty, Who hath created heaven and earth, the things which are seen and the things which are not seen.

τενπαρ† ἐ οτοσ ἡον-  
 ωτ ιης πχς πωρηι εε φ†  
 πιεοποτενης πιεσι ε-  
 βολθεν φιωτ δαχων  
 ἡ πιεωπ τηροτ.

We believe in one Lord Jesus Christ, the Only-begotten Son of God, born of the Father before all worlds ;

ἐοτοτωπι εβολθεν  
 οτοτωπι: ονπο† ἡταφ-  
 εηι εβολθεν ονπο†  
 ἡταφεηι: οτεεσι πε  
 οθαλειδ αη πε: οτοεο-  
 οςιος πε πεε φιωτ: φη  
 ετα ρωβ πιβεν πωπι  
 εβολεγτοτς.

Light of light ;<sup>3</sup> very God of very God ; begotten, not made ; being of one Substance with the Father ; by Whom all things were made ;

φαι ετε εοβητεπ ἀνοπ  
 δα πιρωει πεε εοβε  
 πεποτχαι ασι ε πεςκτ ε-

Who for us men and for our salvation came down from heaven ; He was incar-

<sup>1</sup> The rubric does not direct that the Priest should say anything, but that the Deacon should say, επ σοφοια θεου προσχωμεν : κριε ελεησον : κριε ελεησον : δει οταεεεηι. Let us attend in the wisdom of God. Lord, have mercy. Lord, have mercy. In righteousness.

<sup>2</sup> The Coptic is δει οταεεεηι, but it is always said in Arabic. The people repeat it.

<sup>3</sup> The phrase "God of God," does not appear.

80λθεν τφε: αψιςαρξ  
 ε80λθεν πιπνευα ε-  
 θουαβ πεε ε80λθεν  
 ευρια †παρθενος.

οτοζ δαφερραλει: οτοζ  
 ατερστατρωπιπ εελοφ:  
 εδρηι εχωπι παδρεν ποπ-  
 τιος πιλατος.

ԱԳՊԵՐԵԼԷԿԶՆ ՕՏՈՋ ԱԴ-  
ԿՈՏԿ : ՕՏՈՋ ԱԳՏԱՍԿ Է-  
ՆՈԼԺԵՐ ՈՒ ԵՅԵԼՈՐՏ  
ԺԵՐ ՈՒԶՈՐ ԶԵԼԶԶ  
ՊՅԵՏ ԿԱԴ ՈՒՐԱՓՈՒՆ.

ԺԳՄԵՐԱԳ Է ՍԿՈՒ Է ՈՒ-  
 ՓՈՒՄԻ ԺԳՋԵԼԵՍ ԸՕՒՄՈՒ  
 ԶՍԵՐԻՄԻ ԿԱՅ ՍԱԼԻՍՈՒ  
 ԵՐՈՒՄ ԶԵՐ ՍԵՐՈՒՄ Է  
 ԴՋԱՆ Է ՈՒ ԵՏՈՒՅ ՍԵՐ  
 ՈՒ ԵՐԵՐՈՒՄ : ՓՈ ԷՏԵ  
 ԵՐԵՐԵՏՈՒՄ ՕՒԶՈՒՄՈՒ  
 ԵՐ :

се тєрпаѣ† є пипет-  
аа єθουαβ ποτ пречѣ-  
апωпѣ φη єθпкот є-  
βολѣеп фїωт пее пшн-  
ри:¹ се оуакыт ѡеелос҃ се  
†ωоупас҃ пее фїωт пее  
пшнри : φη єта҃с҃ахї  
ѣеп нупрофнтнс : є оті  
п̑а҃гїа п̑каθολїкн п̑аποс-  
τολїкн п̑екклнсіа.

ΤΕΠΕΡΟΛΟΓΙΗ ΗΟΥ-

nate of the Holy Ghost and  
of the Virgin Mary ;

And He became man ; and  
He was crucified for us under  
Pontius Pilate ;

He suffered and was buried ; and the third day He rose again from the dead, according to the Scriptures ;

He ascended up into the heavens; He sat down at the right hand of His Father; and He will come again in His glory to judge the living and the dead; of Whose kingdom there shall be no end.

And we believe in the Holy Ghost, the Lord, the Giver of life, Who proceedeth from the Father and the Son ;<sup>1</sup> He is worshipped and glorified with the Father and the Son ; Who spake by the Prophets. In one holy Catholic Apostolic Church.

We acknowledge one Bap-

<sup>1</sup> Of course the Monophysites do not say *πᾶσι πνεύματι*—and the Son.



ωας ποτωτ ἐ πχωεβολ  
ἵτε πεπνοβι.

tism for the remission of our  
sins,

τεπχοτγτ ἐβολδα-  
τρη ἢ ταναστασις ἵτε  
πυρεμεωοντ νεε πι-  
ωηδ ἵτε πιεων εθνηοτ.  
ΔΕΗΗ.

We look for the resurrec-  
tion of the dead, and the  
life of the world to come.  
Amen.

*When the Priest has finished the Cross, he washes his hands thrice, at the south corner, saying as before,*

Wash me ; I shall be whiter than snow.

Make me to hear of joy and gladness ; the bones that are broken will rejoice.

I will wash mine hands in innocency, and will go round about Thine Altar, O Lord, that I may hear the sound of praise.

*He turns westward and wrings his hands before the People ; then dries them ; and when the People have finished the Creed turns westward, bows to the Priests, and makes the sign of the Cross over the People, saying,*

ΕΙΡΗΗ ΠΑΣΙΝ.

Peace be unto all.

*The People answer,*

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And with thy spirit.

*The Priest says the Prayer of the Kiss, called of S. Basil, as follows :<sup>1</sup>*

Φ† ΠΙΝΥ† ΠΩΔΕΠΕΡ  
ΦΗ ΕΤΑΚΩΤ Δ ΠΡΩΕΙ  
ΕΞΡΗΙ ΕΧΕΠ ΤΕΕΤΑΤ-  
ΤΑΚΟ ΟΤΟΖ ΦΕΟΤ ΕΤΑΨΙ  
ΕΘΟΠ Ε ΠΙΚΟΕΛΟΣ ΖΙΤΕΠ  
ΠΙΦΘΟΠΟΣ ἵτε ΠΙΔΙΒΟΛΟΣ

O great [and] everlasting  
God, Who didst create man  
in incorruption, and by the  
life-giving manifestation of  
Thine Only-begotten Son our  
Lord and God and Saviour

<sup>1</sup> The Missal gives two more alternative prayers of the Kiss of Peace, and after ΔΣΠΑΖΕΘΕ ΑΛΛΗΛΟΥΣ Κ.Τ.Λ. three hymns (alternative), apparently to be sung during the ceremony, the last being in honour of the Saints, and capable of addition according to the feast. The whole ceremony being now seemingly always omitted, the hymn is omitted also. The first is, "Come unto us to-day, O our Lord Christ ! enlighten us through Thy supreme Godhead. Send down upon us this abundant grace of Thine Holy Spirit the Comforter."

ἀκυερῶναι ἔγειν ποτ-  
ωπρὲς ὃν ἡρεῖται ὁ ἵ-  
τε περὶ τοῦ ἐν ἡμῖν  
πεπρωτοῦ οὐτοῦ πεπρωτοῦ  
οὐτοῦ πεπρωτοῦ ἡς πᾶς.

οὐτοῦ ἀκείῳ ἐκ πᾶ-  
ς ἐβόλῃς ὅθεν εἰρημνὴ τῇ  
βόλῃς πεφνωτῇ.

ὅθεν ἐκ ἐρεῖς στρατῶν  
ἡτε πιαττελὸς τῶν πᾶν  
ἡδὲ ἐκ ἐκκλησίας.

καὶ ὡς ἐκ τῆς ὅθεν πᾶς  
ἐκ τοῦ πᾶς οὐτοῦ εἰρημνὴ  
εἰρημνὴ πᾶς πᾶς οὐ-  
τῇς ὅθεν πᾶς.

Jesus Christ, didst destroy  
that death which by the envy  
of the devil hath entered  
into the world.

And hast filled the whole  
world with peace : from  
heaven.

For which the host of  
Angels doth glorify Thee,  
saying,

Glory to God in the high-  
est, and peace on earth, and  
good will toward men.

*The Deacon says,*

προσευχασθε ὑπὲρ τῆς  
τελείας εἰρημνῆς καὶ ἀ-  
γάπης καὶ τῶν ἀγίων  
ἀποστόλων τῶν ἀπο-  
στόλων.

Pray for perfect peace and  
love, and the holy kisses of  
the Apostles.

*The People say,*

κύριε ἐλέησον.

Lord, have mercy.

*The Priest says,*

ὅθεν περὶ τῆς φῶς  
μοῦ ἡ περὶ τῆς ὅθεν  
τεκνῶν.

In Thy good will, O God,  
fill our hearts with Thy peace.

οὐτοῦ ἀκατοῦ ἐβόλ-  
ας ὅθεν πᾶς πᾶς  
χρὸς πᾶς πᾶς ἀκα-  
τοῦ πᾶς πᾶς πᾶς.

And cleanse us from every  
stain, and every guile, and  
every hypocrisy, and every  
iniquity.

πᾶς ἀκατοῦ ἀκατοῦ

And the remembrance of



## †ΔΗΛΑΦΟΡΑ.

## THE CANON.

*The Priest uncovers his head, and removes the great veil from the bread and wine, and the Deacon says,*

προσφερεῖν : προσφερ- Offer, offer, offer in or-  
ειν : προσφερεῖν κατὰ der—stand ye—with trem-  
τροπον : σταθεντε : κατὰ bling—  
τροπῶν.

εἰς ἀνατολὰς βλεψατε. Look eastward.

προσχωμεν : ἐλεος Let us attend ; [it is] a  
εἰρηπῆς : ὅτις αἰνε- mercy of peace, a sacrifice of  
σεως. praise.

*The People answer,*

ἐλεος εἰρηπῆς : ὅτις A mercy of peace, a sacri-  
αἰνεσεως. fice of praise.

*The Priest turns towards the People, and signs the Cross over them, saying,*

ὁ κύριος μετὰ πάν- The Lord be with you all.  
των ὑμῶν.

*The People answer,*

καὶ μετὰ τοῦ πνεύ- And with thy spirit.  
ματος σου.

*The Priest turns towards the Deacon, and signs the Cross over him, saying,*

ἀνω ὑμῶν τὰς καρ- [Lift] up your hearts.  
διάς.

*The People answer,*

ἐχωμεν πρὸς τὸν Let us have them [lifted  
κύριον. up] unto the Lord.

*He crosses himself, and says,*

εὐχαριστήσωμεν τῷ Let us give thanks unto  
κύριῳ. the Lord.

*The People answer,*

ἀξιον καὶ δίκαιον. [It is] meet and right.

*The Priest says,*

ΔΞΙΟΝ ΚΑΙ ΔΙΚΑΙΟΝ : ΔΞ-  
ΙΟΝ ΚΑΙ ΔΙΚΑΙΟΝ : ΔΞΙΟΝ  
ΚΑΙ ΔΙΚΑΙΟΝ : ΑΛΗΘΩΣ ΓΑΡ  
ΖΕΝ ΟΥΤΕΘΕΛΗΝΙ : ΔΞΙΟΝ  
ΚΑΙ ΔΙΚΑΙΟΝ.

Meet and right, meet and  
right, meet and right, for  
verily [it is] just, meet and  
right.

ΦΗ ΕΤΨΟΝ ΦΗΝΒ ΠΟΤ Φ†  
ΠΤΕ †ΕΕΘΕΛΗΝΙ.

Who is the Lord, the Lord  
God of Righteousness.

ΦΗ ΕΤΨΟΝ ΖΑΧΩΟΥ Π  
ΠΙΕΠΕΖ ΟΥΟΖ ΕΤΟΙ ΠΟΥΡΟ  
ΨΑΕΠΕΖ.

Who is before the worlds,  
and is King for ever.

ΦΗ ΕΤΨΟΝ ΖΕΝ ΠΗ ΕΤ-  
ΒΟCΙ ΟΥΟΖ ΕΤΧΟΥΤ ΕΧΕΝ  
ΠΗ ΕΤΘΕΒΗΝΟΥΤ.

Who is in the highest, and  
Who beholdeth the things  
which are lowly,

ΦΗ ΕΤΑΦΘΑΛΙΟ Π ΤΦΕ  
ΠΕΕ ΠΙΚΑΖΙ ΠΕΕ ΦΙΟΛΕ  
ΠΕΕ ΠΗ ΕΤΕΠΖΗΤΟΥ ΤΗ-  
ΡΟΥ.

Who hath created the  
heaven and the earth, and  
the sea, and all things that  
are in them.

ΦΙΩΤ Ξ ΠΕΠΟΤ ΟΥΟΖ  
ΠΕΠΟΥ† ΟΥΟΖ ΠΕΠΩ-  
ΤΗΡ ΙΗΣ ΠΧC.

Father of our Lord and God  
and Saviour JESUS Christ.

ΦΔΙ ΕΤΑΚΘΑΛΙΟ Ε  
ΠΤΗΡΥ ΕΒΟΛΕΙΤΟΥΤΥ ΠΗ  
ΕΤΟΥΠΑΥ ΕΡΩΟΥ ΠΕΕ ΠΗ  
ΕΤΕΠCΕΠΑΥ ΕΡΩΟΥ ΔΠ.

Who hast created all things  
by Him, the things which  
are seen and the things which  
are not seen.

ΦΗ ΕΤΖΕΕCΙ ΖΙΧΕΝ ΠΙ-  
ΘΡΟΠΟC ΠΤΕ ΠΕΥΩΟΥ.

Who sitteth upon the  
throne of His glory.

ΦΗ ΕΤΟΥΟΥΨΥΤ ΞΕΛΟΥ  
ΖΙΤΕΠ ΧΟΛΕ ΠΙΒΕΝ Ε-  
ΘΟΥΑΒ.

Whom all the holy powers  
do worship.

*The Deacon says,*

ΟΙ ΚΑΘΗΜΕΝΟΙ ΑΠΑΣ-  
ΘΗΤΕ.

Ye that be sitting, arise.

*The Priest says.*

ΦΗ ΕΤΟΒΓΙΕΡΑΤΟΥ ΠΑΘ-      Around Whom do stand  
 ΡΑΥ ΉΧΕ ΠΑΓΓΕΛΟΣ ΠΕΛΛ      the Angels, and the Arch-  
 ΠΑΡΧΑΓΓΕΛΟΣ ΠΑΡΧΗ      angels, the Principalities, the  
 ΠΙΕΞΟΥΣΙΑ ΠΘΡΟΠΟΣ ΠΙ-      Powers, the Thrones, the  
 ΛΕΕΤΟΣ ΠΙΧΟΛΛ.      Lordships, the Might.

*The Deacon says,*

ΕΙΣ ΑΠΑΤΟΛΑΣ ΒΛΕΨΑΤΕ.      Look eastward.

*The Priest says,*

ΉΘΟΚ ΓΑΡ ΕΤΟΒΓΙΕΡΑ-      For round about Thee do  
 ΤΟΥ ΕΙ ΠΕΚΚΩΪ ΉΧΕ ΠΙ-      stand the Cherubim full of  
 ΧΕΡΟΥΒΙΜ ΕΘΕΕΣ ΕΙ      eyes, and the Seraphim with  
 ΒΑΛ ΠΕΛΛ ΠΙΣΕΡΑΦΙΜ ΠΑ      six wings.  
 ΠΙΣΟΟΥ ΉΤΕΝΘ.

ΕΤΕΡΕΓΥΕΠΟC ΔΕΠ ΟΥ-      They sing without ceasing,  
 ΛΕΟΝΤΙ ΕΒΟΛ Ή ΑΤΧΑ-      with unfailing voices, they  
 ΡΩΟΥ ΕΤΧΩΛΛΕΟC.      cry [unto Thee,]

*The People sing,<sup>1</sup>*

ΤΦΕ ΡΑΨΥ: ΠΚΑΒΙ ΘΕ-      Rejoice, O Thou heaven!  
 ΛΗΛ: ΑΠΙΧΕΡΟΥΒΙΜ      shout aloud, O earth! The  
 ΤΦΩΡΥ Ή ΠΟΥΤΕΝΘ ΕΥ-      Cherubim have spread their

<sup>1</sup> There are five of these Responsories or Prefaces among which one is chosen at will, but that here given is the most usual. The longest is as follows:

"Let us sing with the Angels and the heavenly host [to Him] Who is the Father and the Son and the Holy Ghost. Holy art Thou, O our God! Holy art Thou, O our Saviour! Holy art Thou, O the Creator! Holy art Thou, the Life-giver! Holy art Thou, the Object of our worship! Holy art Thou, the Great! Holy art Thou, the Blessed One! Holy art Thou, the Word! Holy art Thou, our Hope! Holy art Thou, the Son of God! Holy art Thou, Jesus Christ, and Thy Mother, the Virgin Mary, the fair dove, Mary, the Mother of God, Mary, the Mother of Jesus Christ. Thine are the glory and the power, the honour and the might, unto ages of ages. As good and One that lovest man, have mercy upon us according to the greatness of Thy mercy. Alleluia, Alleluia, Alleluia. Glory be to Thee, O our God! Holy, Holy, Holy, [is] the Lord of Sabaoth. Lord, have mercy. Both now, and ever, and unto the ages of ages. Amen."

The translator believes that the use of any of these Responsories is considered optional, and is very often omitted, and the Priest after ΕΤΧΩΛΛΕΟC simply says ΔΥΙΟC &c.

ωψεβολ ψα ψοετ ἡ-  
 κοπ κατὰ πτερος ἡ ἴ-  
 τριας.

wings! they cry aloud three  
 times, according to the type  
 of the Trinity.

*The Priest continues,*

ΑΓΙΟΣ : ΑΓΙΟΣ : ΑΓΙΟΣ ΣΥ  
 ΚΥΡΙΕ : ΑΛΛΗΛΟΥΙΑ.

Holy, Holy, Holy art  
 Thou, O Lord! Alleluia.

ΔΟΞΑ ΠΑΤΡΙ ΚΑΙ ΥΙΩ  
 ΚΑΙ ΑΓΙΩ ΠΝΕΥΜΑΤΙ.

Glory be to the Father,  
 and to the Son, and to the  
 Holy Ghost.

ΚΑΙ ΝΥΝ ΚΑΙ ΔΕΙ ΚΑΙ ΕΙΣ  
 ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩ-  
 ΝΩΝ. ΑΜΗΝ.

Both now, and ever, and  
 unto the ages of ages. A-  
 men.

*The Priest and Choir together sing,*

ΠΙΧΕΡΟΥΒΙΕ ΠΕΛ ΠΙ-  
 ΣΕΡΑΦΙΕ ΕΥΧΩΕΒΟΛ ΕΥ-  
 ΧΩΕΛΕΟΣ : ΧΕ ΑΓΙΟΣ  
 ΑΓΙΟΣ ΑΓΙΟΣ ΚΥΡΙΟΣ ΣΑΒΑ-  
 ΘΩ : ΠΛΗΡΗΣ Ο ΟΥΡΑΝΟΣ  
 ΚΑΙ Η ΓΗ ΤΗΣ ΔΙΑΣ ΣΟΥ  
 ΔΟΞΗΣ.

The Cherubim and Sera-  
 phim shout aloud, they cry,  
 saying, Holy, Holy, Holy is  
 the Lord of Sabaoth, Heaven  
 and earth are full of Thine  
 holy glory.

*He takes the veil off the Chalice, signs himself, the Deacon, and the People with it, and puts it back.*

*The Priest says,*

ΧΟΥΒ ΧΟΥΒ ΧΟΥΒ  
 ΔΕΝ ΟΥΛΕΘΕΛΗ ΠΟΣ ΠΕΠ-  
 ΠΟΥΤ ΦΗ ΕΤΑΦΕΡΠΛΑΖΙΝ  
 ΕΛΕΟΝ ΟΥΟΖ ΑΦΘΕΛΙΟΝ  
 ΟΥΟΖ ΑΦΧΑΝ ΔΕΝ ΠΙΠΑ-  
 ΡΑΔΙΣΟΣ ἦΤΕ ΠΟΥΠΟΥ.

Holy, Holy, Holy, of a  
 truth, is the Lord our God,  
 Who formed us and created  
 us and put us in the garden  
 of delight.

ΔΕΝ ΠΧΙΝ ΘΡΕΠΕΡΠΑΡΑ-  
 ΒΕΠΙΝ ΔΕ ἡ ΤΕΚΕΠΤΟΛΗ  
 ΖΙΤΕΠ ΤΑΠΑΤΗ ἦΤΕ  
 ΠΙΖΟΥ.

When we broke Thy com-  
 mandment through the guile  
 of the serpent,

ἀπρὲς ἐβόλθεν πωπὸς  
ἦενεζ οτοζ ἀτερεζο-  
ριζιν εἰεον ἐβόλθεν  
πιπαρὰδισος ἦτε ποτηνοϋ.

և քաղաքի անկողնի վրա  
 եղած ձեռքի քանդակա-  
 րանքի վրա օղակաձև եղած  
 ջրերի քանդակաձևի վրա  
 օղակաձև.

οὐτος δὲν τῷ δὲ ἵτε  
 πῆρ' οὐκ ἀκούωντος παπ  
 ἐβόλ' ἀποπ' ὅα πη ἐτ-  
 ρεεεσι δὲν πῇ χ' αὖ πει  
 τῷ δὲ βί' ἐε φεεσ'.

ѡг҃и пекѣлоу о҃бѣнѣс  
пшны ꙗкоꝥ о҃го ꙗкоꝥ ꙗкоꝥ  
поѣтъ о҃го ꙗкоꝥ ꙗкоꝥ ѿ н҃с  
п̄х҃с.

φαι ἐτε ἐβολθεν πι-  
πῶα ἐοταβ πεε ἐβολ-  
θεν †παρθεος ἐοταβ  
εεριεε—

We fell from eternal life,  
and were cast forth out of the  
garden of delight.

Thou didst not leave us  
for ever, but didst visit us  
continually by Thine holy  
prophets.

And in the end of days,  
when we were sitting in  
darkness and in the shadow  
of death, Thou hast en-  
lightened us .

Through Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ,

Who of the Holy Ghost  
and of the Holy Virgin  
Mary—

*The People say,*

222HN.

**Amen.**

*The Priest continues,*

ԱԿՃԵԱՐՋ ՕՊՈՋ ԱՇԵՐՐԱ-  
ԱՅԻ ԱԿՄԵԱՅՈՒՆ Է ԶԱՆ-  
ԱՆՈՒՄ ՆԻՇԵ ՍԻՈՒՃԱԼ.

ἐὰν ἐρχάριζεςθαι πάντας  
ἐν πίστεϊ πύβωλῃ πᾶσι  
ἵνα οὐκ ὁρῶντες πᾶσι  
ὁππότε.

Took flesh and was made  
man, and taught us the paths  
of salvation.

He gave unto us the grace  
of the birth from on high, of  
water and Spirit.

ἀναγιντεν παρ ἡ οὐλδος

## He made us unto Himself



εϋθoтκτ αϥθρεπψωπι  
 ἵoтaβ Ϸтeп пекпἱa ἐ-  
 θoтaβ.

a people united, He sanctified  
 us by Thine Holy Spirit.

φaι ἐταϥαεπρε πη ἐ-  
 τεπoтϥ eт ѿеп пикoс-  
 лoс: αϥтнιϥ ἔλεпп ἔ-  
 лoϥ ἡ cωт ѿapoп ἔ-  
 φeлoт ἐтoι ἵoтpo ἐρpη  
 ἐxωп.

He loved His own who  
 are in the world, He gave  
 Himself up for our salvation  
 unto the death which reigned  
 over us,

φaι ἐпaт ἔλεoпи ἔ-  
 лoп ἐβoλϷтoтϥ eптoι-  
 ἐбoл Ϸтeп пoβи.

Whereby we were bound  
 on account of [our] sins.

αϥψeпaϥ ἐ пeсκт ἐ  
 λeпт ἐбoλϷтeп п-  
 cтaтpoс.

He descended down into  
 hell from the Cross.

*The People say,*

λeпп: тпaϷт.

Amen. I believe.

*The Priest continues,*

αϥтωпϥ ἐбoлѿeп пη  
 eθeлoтoт ѿeп пièρoот  
 ἔλeλϷтoлeт.

He rose again from the  
 dead upon the third day.

αϥψeпaϥ ἐ пψωи ἐ п-  
 φнoтi: αϥρeлeсi cαтeк-  
 oтiпaлe φиωт.

He ascended up into the  
 heavens: He sat down at  
 Thy right hand, O Father!

ἐαϥθωψ ἡ oтèρoот ἡ-  
 тψeβiω φaι eтeϥпaот-  
 ωпρeбoл ἡѿнтϥ ἐ т-  
 Ϸaп ἐ тoикoтeлeпн ѿeп  
 oтaикaиoстпн.

He hath appointed a day of  
 retribution wherein He will  
 appear, to judge the world in  
 righteousness.

oтoρ ϥпaт ἔ пiотaи  
 кaтa пeϥρбнoтi.

And He will give unto  
 every man according to his  
 works.

*The People say,*

ΚΑΤΑ ΤΟ ΕΛΕΟΣ ΣΟΥ ΚΕ      According to Thy mercy,  
ΚΑΙ ΜΗ ΚΑΤΑ ΤΑΣ ΔΕΛ-      O Lord, and not according  
ΑΡΤΙΑΣ ΗΜΩΝ.      to our sins.

*The censer is held for him by the Deacon; he puts incense in it, and holds his hands for some moments in the smoke, saying,*

ΑΓΧΩ ΔΕ ΠΑΝ ΕΘΡΗ      And He hath instituted  
ΕΙ ΠΑΝΙΨΤ ΕΙ ΜΥΣΤΗ-      for us this great mystery of  
ΡΙΟΝ ΗΤΕ ΤΕΤΕΥΧΕΒΕC.      godliness.

*He extends his hands over the bread and wine, saying,*

ΕΦΘΗ ΓΑΡ ΕΤΗΙΣ ΕΙ-      For when He was de-  
ΦΕΟΤ ΔΕ ΠΩΠΘ ΕΙ ΠΙ-      termined to give Himself up  
ΚΟCΕC—      to death for the life of the  
world—

*The People say,*

ΠΙCΤΕΤΟΜΕΝ : ΤΕΝ-      We believe, we believe  
ΠΑΡΤ ΧΕ ΦΑΙ ΠΕ ΔΕΝ      that it is so indeed. Amen.  
ΟΤΕΛΕΘΗΜΕΝ : ΔΕΗΜ.

*He takes the bread in his hands.*

ΑΓΘΙ Η ΟΥΙΚ ΕΧΕΝ ΠΕΥ-      He took bread into His  
ΧΙΧ ΕΘΟΥΔΒ ΗΑΤΑΒΠΙ      holy, spotless, and pure,  
ΟΤΟZ ΗΑΤΩΛΕΒ ΟΤΟZ      and blessed, and life-giving  
ΕΙ ΜΑΚΑΡΙΟΝ ΟΤΟZ ΗΡΕΥ-      Hands.  
ΤΑΠΘΟ.

*The People say,*

ΤΠΑΡΤ ΧΕ ΦΑΙ ΠΕ ΔΕΝ      I believe that it is so in-  
ΟΤΕΛΕΘΗΜΕΝ. ΔΕΗΜ.      deed. Amen.

*He looks up to heaven.*

ΑΓΧΟΥΤ Ε ΠΩΥΙ Ε      He looked up to heaven,  
ΤΦΕ ΖΑΡΟΚ ΦΗ ΕΤΕ ΦΩΥ      to Thee, O God, Who art

Ἰωτ φ† οτορ φηκῆ ἵτε His Father, and Lord of  
οτον πῖθεν. all.

*Holding the bread in his left hand, he signs the Cross over it with his right, saying,*

ΕΤΑΔΥΠΕΡΘΕΟΤ. He gave thanks.

*The People answer,*

ΔΕΗΝ. Amen.

*The Priest signs again and says,*

ΔΥΣΘΕΟΤ ἔροϋ. He blessed it.

*The People answer,*

ΔΕΗΝ. Amen.

*The Priest signs the third time and says,*

ΔΥΡΑΓΙΑΖΙΝ ΔΕΘΟϋ. He sanctified it.

*The People answer,*

ΔΕΗΝ. Amen.

*And then,*

ΔΕΗΝ : ΔΕΗΝ : ΔΕΗΝ : Amen, Amen, Amen. We  
ΠΙΣΤΕΥΟΜΕΝ ΚΑΙ ΟΜΟΛΟ- believe, and we confess, and  
ΓΟΥΜΕΝ ΚΑΙ ΔΟΞΑΖΟΜΕΝ. we glorify [Him.]

*He slightly breaks the bread at one side, and, holding it in his hands, and gazing on it, he says,*

ΔΥΦΑΨΥ ΔΥΤΗΥ ἢ ΠΗ He brake it, He gave it  
ΕΤΕΡΟΥ ἡΓΙΟΣ ΔΕΕ- unto His saintly disciples  
ΘΗΤΗΣ ΟΤΟΡ ἡΠΟCΤΟΛΟC and holy Apostles, saying :  
ἔΘΟΥΔ ΕΥΧΩΔΕΟC : ΧΕ Take, eat ye all of it.  
ΘΙ ΟΥΔΕ ΕΒΟΛῆΘΗΤΥ  
ΤΗΡΟΥ.

ΦΑΙ ΓΩΡ ΠΕ ΠΑ- FOR THIS IS MY  
CΩΥΔ. BODY

ΕΤΟΠΑΦΩΥ ΕΧΕΝ ΘΗ- Which shall be broken for  
ΠΟΥ ΠΕΛΕ ΖΑΠΚΕΛΕΥ Η- you, and for many, to be  
CΕΤΗΥ Ε ΠΧΩΕΒΟΛ ΗΤΕ given for the remission of  
ΠΠΟΒΙ: sins;

*He places the Sacred Host on the paten,<sup>1</sup> kneels,<sup>2</sup> adores It, and rises, while he continues,*

ΦΑΙ ΔΡΙΤΥ Ε ΠΑΕΡΦ- Do this in remembrance of  
ΛΕΕΤΙ. Me.

*The People say,*

ΠΙCΤΕΤΟΛΕΝ: ΦΑΙ ΠΕ We believe; thus is it  
ΖΕΝ ΟΤΛΕΘΕΛΗ. ΔΕΗΠ. indeed. Amen.

*He uncovers the chalice, and touches the lip of it with the joined thumb and forefinger of his right hand, saying,*

ΠΑΡΗΤ ΟΠ ΠΙΚΕΔΦΟΤ In like manner also after  
ΛΕΠΕΠCΑ ΠΑΠΠΟΠ ΔΥ- supper He mingled the cup  
ΘΟΤΥ ΕΒΟΛΖΕΝ ΟΤΗΡΠ with wine and water.  
ΠΕΛ ΟΤΛΕΩΤ.

*He signs the Cross over the wine, saying,*

ΕΤΔΥΠΕΡΘΕΟΤ. He gave thanks.

*The People say,*

ΔΕΗΠ. Amen.

*He signs a second time, saying,*

ΔΥCΕΟΤ ΕΡΟΥ. He blessed it.

*The People say,*

ΔΕΗΠ. Amen.

*He signs a third time, saying,*

ΔΥΕΡΔΥΑΖΠ ΔΕΕΟΥ. He sanctified it.

<sup>1</sup> After this he holds the thumbs and forefingers joined, except when he has to touch the Sacred Host, until after the ablutions.

<sup>2</sup> The translator is informed that the Monophysite Priests, instead of kneeling, make a profound bow.

*The People say,*

ΔΕΗΝ.

Amen.

*And then,*

ΔΕΗΝ : ΔΕΗΝ : ΔΕΗΝ :      Amen, Amen, Amen.  
 ΚΑΙ ΠΑΛΙΝ ΠΙΣΤΕΥΟΥΜΕΝ      Again we believe, and we  
 ΚΑΙ ΟΜΟΛΟΓΟΥΜΕΝ ΚΑΙ      confess, and we glorify  
 ΔΟΞΑΖΟΥΜΕΝ.      [Him.]

*The Priest touches the lip of the chalice with his joined right thumb and fore-finger, and says,*

ΑΓΧΑΕΪΤΙ ΑΓΤΗΙΥ ΟΠ      He tasted, He gave it also  
 Ή ΠΗ ΕΤΕΠΟΥΪ ΗΑΓΙΟΣ      to His saintly disciples and  
 ΔΕΔΕΘΗΤΗΣ ΟΤΟΖ ΗΑΠΟΣ-      holy Apostles, saying,  
 ΤΟΛΟΣ ΕΘΟΤΑΒ ΕΓΧΩΔ-  
 ΕΛΟΣ.

*He tilts it slightly crosswise, and continues,*

ΧΕ ΘΙ ΣΩ ΕΒΟΛΙΘΗΤΥ      Take, drink ye all of it.  
 ΤΗΡΟΥ.  
 ΦΔΙ ΓΩΡ ΠΕ ΠΩ-      FOR THIS IS MY  
 ΣΗΟΥ ΗΤΕ ΤΑΙΩΘΗ-      BLOOD OF THE NEW  
 ΚΗ ΥΒΕΡΙ.      TESTAMENT  
 ΕΤΟΥΗΔΦΟΝΥΕΒΟΛ      WHICH SHALL BE  
 ΕΧΕΝ ΘΗΝΟΥ ΝΕΥ      SHED FOR YOU AND  
 ΖΩΗΚΕΥΗΥ ΗΣΕΤΗΥ      FOR MANY TO BE  
 Ε ΠΧΩΕΒΟΛ ΗΤΕ ΗΙ-      GIVEN FOR THE RE-  
 ΝΟΒΙ.      MISSION OF SINS.  
 ΦΔΙ ΔΡΙΤΥ Ε ΠΑΕΡΦ-      Do this in remembrance  
 ΕΕΤΙ.      of Me.

*The Priest covers the chalice, kneels, adores the Precious Blood, and rises ;  
 and the People say,*

ΔΕΗΝ : ΤΕΠΝΑΖΪ ΧΕ      Amen. Thus we believe  
 ΦΔΙ ΠΕ ΔΕΠ ΟΥΕΕΘΕΗΝΙ :      it indeed to be. Amen.  
 ΔΕΗΝ.

*The Priest points to the Sacred Host and says,*

σοπ γαρ πιβεν ἐτε-	For as often as ye eat of
τεππαουωε ἐβόλθεν	this Bread
παι ωικ φαι.	

*He points to the chalice, saying,*

οτοζ ἡτετεπω ἐβόλ-	And drink of this Cup,
θεν παι ἀφοτ φαι.	

*And ends thus,*

ἐρετεπρωιω εἰ πα-	Ye do show forth My
ουτ ἐρετεπεροολοτιπ	death, ye do confess My
ἡ ταπαστασις ἐρετεπ-	resurrection, ye do make me-
ιρι εἰ παλειτι ωαῖῃ.	morial of Me until I come.

*The People say,*

ααην : ααην : ααην :	Amen. Amen. Amen.
τοπ θαπατοπ σου κριε	We show forth Thy death, O
καταγγελοειπ και την	Lord ! and we confess Thine
αγιαπ σου αναστασιπ	holy resurrection and ascen-
και αναληψιν οολογοτυ-	sion.
ειπ.	

σε αιποτειπ : σε ετ-	We praise Thee ; we bless
λογοτειπ : σοι ευχαρις-	Thee ; we give Thee thanks,
τοτειπ κε και δεομεθα	O Lord, and entreat of Thee,
σου ο θεος ηλωπ.	O our God !

*Meanwhile the Priest says inaudibly,*

We make memorial of His Holy Passion, and of His Resurrection from the dead, and of His Ascension into the heavens, and of His Session at Thy right hand, O Father ! And of His Second Coming which shall be from heaven, terrible and full of glory. We offer unto Thee these Thy Gifts of Thy gifts,

*He concludes aloud,*

ΚΑΤΑ ΘΩΝ ΡΙΒΕΝ ΝΕΛΛ      Of all, and for all, and in  
 εΘΕ ΘΩΝ ΡΙΒΕΝ ΝΕΛΛ      all.  
 ΔΕΝ ΘΩΝ ΡΙΒΕΝ.

*The Deacon says,*

ΟΥΑΥΤ ΔΕ Φ† ΔΕΝ ΟΥ      Worship God in fear and  
 ΖΟΥ ΝΕΛΛ ΟΥΘΕΡΤΕΡ.      trembling.

*The People prostrate themselves, saying,*

ΤΕΝΖΩC ΕΡΟΚ : ΤΕΝ-      We praise Thee ; we bless  
 ΔΕΛΟΥ ΕΡΟΚ : ΤΕΝΔΕΛΟΥ      Thee ; we serve Thee ; we  
 ΔΕΛΟΚ : ΤΕΝΟΥΑΥΤ ΔΕ-      worship Thee.  
 ΔΕΛΟΚ.

*Then the Priest, inaudibly, begins the Invocation, thus,*

And we beseech Thee, O Christ our God, we, Thy sinful and unworthy servants, and worship Thee, by the pleasure of Thy goodness, that Thine Holy Spirit may come upon us and upon these gifts here present, and may purify them [unto us].<sup>1</sup>

<sup>1</sup> These words, and the clauses immediately following, certainly present some difficulties, and offer a certain temptation to interpret them in the sense of the peculiar opinion regarding the necessity of the Invocation for the completion of the Consecration, which has obtained a footing in some of the Oriental churches. Whether this opinion has ever been known among the Copts, the translator is not aware, but it may be said that this passage would hardly have been composed, as it now stands, by a writer of the present day. The Copts whom the translator has consulted as to the meaning, understand it in the sense of the words in the Canon of the Roman Mass : "We humbly beseech Thee, O Almighty God, that it may please Thee that these [prayers and petitions of Thy people] may be borne up by the hands of Thine holy Angel unto Thine Altar on high, before the Face of Thy Divine Majesty, that whosoever of us shall from this Thine Altar here be made partakers of the Most Holy Body and Blood of Thy Son, may be filled with all heavenly blessing and grace." As also it is said by S. Thomas Aquinas, in the *Præparatio ad Missam* prefixed to the Roman Missal : "Grant, I pray Thee, that I may receive not only the Sacrament of the Body and Blood of the Lord, but also the very essence and power (*rem et virtutem*) of the Sacrament." And this again is already expressed by S. Augustine, (quoted in the Roman Breviary on the Feast of Corpus Christi,) where, commenting on the words "He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in him," he says : "To dwell in Christ therefore, and to have Him dwelling in us, is to 'eat of that Bread and drink of that Cup,' and he which dwelleth not in Christ, and in whom Christ dwelleth not, without all doubt doth not spiritually eat His Flesh nor

*He continues aloud,*

οτοϛ ἡτεροτοποϛ εἰ- And may make them  
βολ ἑοταβ ἡτε πη εἰ- manifest as a sanctification  
θοταβ ἡτακ. of Thy Saints.

*The Deacon says,*

προσχωμεν : ἀμην. Let us attend. Amen.

*The People rise, and the Priest thrice makes the sign of the Cross over the Sacred Host, saying,*

οτοϛ παῖ ωικ μεν ἡ- And may make this Bread  
τεταϛ ἡ σωμεν ἑοταβ the Holy Body of—  
ἡταϛ—

*The People say,*

†παϛ†. I believe.

*The Priest continues,*

πεπο̄ς οτοϛ πεπποτ† Our Lord and God and  
οτοϛ πεπωτηρ ἱη̄ς π̄χ̄ς. Saviour JESUS Christ.  
ετ† μεμοϛ εἰ πχωε- It is given for the remis-  
βολ ἡτε πιποβι πεμε- sion of sins and eternal life  
οτωπὸς ἡεπεϛ ἡ πη εθ- unto them who shall take  
παβι ἐβολῆς η̄τηϛ. thereof.

*The People say,*

ἀμην. Amen.

*The Priest makes the sign of the Cross thrice over the Precious Blood, saying,*

οτοϛ παῖ ἀφοτ δε οη And this cup the glorious  
ἡ σποϛ ετταῖνοτ ἡτε Blood of the New Testament  
†ταδεκη ἐβερι ἡταϛ of—

drink His Blood, although he do carnally and visibly press the Sacrament with his teeth ; but, contrariwise, he ‘eateth and drinketh damnation to himself,’ because he dareth to draw nigh filthy to that secret and holy thing of Christ, whereunto none draweth nigh worthily, save he which is pure, even he which is of them concerning whom it is said—‘Blessed are the pure in heart, for they shall see God.’”





*The Deacon says,*

προσευχασθε ὑπὲρ τῆς  
 εἰρημῆς τῆς ἀγίας κοίτης  
 καθολικῆς καὶ ἀποστο-  
 λικῆς οὐροδοξοῦ τοῦ ὁ  
 ἐκκλησίας.

Pray for the peace of the  
 One Holy Catholic and A-  
 postolic Orthodox Church  
 of God—

*The People say,*

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

*The Priest continues,*

ΘΑΙ ΕΤΑΚΧΦΟΣ ΠΑΚ Ε-  
 ΒΟΛΩΓΙΤΕΝ ΠΙΣΠΟΥ ΕΤ-  
 ΤΑΙΝΟΥΤ ΠΤΕ ΠΕΚΧΡΣ.

Which Thou hast pur-  
 chased unto Thyself with the  
 glorious Blood of Thy Christ.

Ἄρεθ ἐρος ΔΕΠ ΟΥΓΙ-  
 ΡΗΠΗ ΠΕΛ ΠΙΕΠΙΣΚΟΠΟΣ  
 ΤΗΡΟΥ ΠΟΡΘΟΔΟΧΟΣ ΕΤΕ  
 ΠΩΝΤΙΣ. ΠΩΟΡΠ ΠΕΠ

Keep her in peace, with  
 all the orthodox Bishops who  
 are in her. And first

ἌΡΙΦΕΛΕΤΙ ΠΟΣ Ε ΠΕΠ-  
 ΕΑΚΑΡΙΟΣ ΠΩΤ ΕΤΤΑΙ-  
 ΝΟΥΤ ΠΑΡΧΙΕΠΙΣΚΟΠΟΣ  
 ΠΕΠΠΑΤΡΙΑΡΧΗΣ<sup>1</sup> ΑΒΒΑ  
 ΠΙΕ ΠΕΠ ΠΕΥΚΕΥΦΗΡ Π-  
 ΛΤΤΟΥΡΤΟΣ ΠΕΠΙΣΚΟΠΟΣ  
 ΑΒΒΑ ΠΙΕ.

Remember, O Lord, our  
 blessed father, the glorious  
 Archbishop our Patriarch,<sup>1</sup>  
 Abba N., and likewise his  
 fellow-servant, the Bishop,  
 Abba N.

*The Deacon says,*

προσευχασθε ὑπὲρ τοῦ  
 ἀρχιερεως κελων παπα  
 ΑΒΒΑ ΠΙΕ ΠΑΠΑ ΚΑΙ ΠΑ-  
 ΤΡΙΑΡΧΟΥ ΚΥΡΙΟΥ ΑΡΧΙ-  
 ΕΠΙΣΚΟΠΟΥ ΤΗΣ ΜΕΓΑΛΗΣ  
 ΠΟΛΕΩΣ ΑΛΕΞΑΝΔΡΙΑΣ ΚΑΙ  
 ΤΩΝ ΟΥΘΟΔΟΧΩΝ ΚΕΛΩΝ  
 ΕΠΙΣΚΟΠΩΝ.

Pray for our Pontiff, the  
 Pope Abba N., Pope and Pa-  
 triarch, Lord Archbishop of  
 the great city Alexandria, and  
 for our orthodox Bishops.

<sup>1</sup> For ΠΕΠΠΑΤΡΙΑΡΧΗΣ the Catholics say ΠΑΠΑ and alter the bidding as several times pointed out already.

*The People say,*

ΚΕ ΕΛΕΗΣΟΝ.

Lord, have mercy.

*The Priest continues,*

ΠΕΛΕ ΠΗ ΕΤΩΥΤΕΒΟΛ  
ΠΕΛΕΩΝΤ ΕΙ ΠΣΑΧΙ ΗΤΕ  
ΤΕΛΕΘΕΝΙ ΔΕΠ ΟΥΩΝΤ-  
ΤΕΠ.

And them that with them  
rightly divide the word of  
truth.

ΔΡΙΧΔΡΙΖΕCΘΕ ΔΕΛΕΩΝΤ  
ΗΤΕ ΤΕΚΕΚΚΛΗΣΙΑ ΕΘΟΥ-  
ΔΒ: ΕΤΔΕΛΟΠΙ ΕΙ ΠΕΚΟΒΙ  
ΔΕΠ ΟΥΓΙΡΗΠΗ.

Grant them [long] unto  
Thine holy Church, that they  
may feed Thy flock in peace.

ΔΡΙΦΛΕΤΙ ΠΟC Η ΠΥΗ-  
ΤΟΥΤΕΛΕΠΟC ΠΕΛΕ ΠΥΠΡΕC-  
ΒΥΤΤΕΡΟC ΗΟΡΘΟΔΟC  
ΠΕΛΕ ΠΑΔΙΑΚΩΠ.

Remember, O Lord, the  
Abbats, and the orthodox  
Priests, and the Deacons.

*The Priest says,*

ΠΡΟCΕΤΖΑCΘΕ ΥΠΕΡ ΤΩΠ  
ΠΡΕCΒΥΤΤΕΡΩΠ ΚΑΙ ΔΙΑ-  
ΚΟΝΩΠ ΚΑΙ ΥΠΟΔΙΑΚΟΝΩΠ:  
ΕΠΤΑ ΤΑΓΜΕΛΤΩΠ ΤΟΥ  
ΘΕΟΥ ΤΗC ΕΚΚΛΗΣΙΑC.

Pray for the Priests and  
Deacons and Subdeacons,  
[even] for [all] the seven  
orders in the Church of  
God.

*The People say,*

ΕΛΕΗΣΟΝ ΗΜΑC Ο ΘΕΟC Ο  
ΠΑΤΗΡ Ο ΠΑΠΤΟΚΡΑΤΩΡ.

O God, the Father Al-  
mighty, have mercy upon us:

*The Priest continues,*

ΠΕΛΕ ΡΕCΥΜΕΛΩΠ ΠΙΒΕΠ  
ΠΕΛΕ ΤΗΡΟΥ ΕΤ ΔΕΠ  
ΠΑΡΘΕΝΙΑ ΠΕΛΕ ΟΥΤΟΥΒΟ  
ΕΙ ΠΕΚΛΑΟC ΤΗΡC ΔΕ-  
ΠΙCΤΟC.

And all ministers, and all  
Thy faithful people that are  
in virginity and holiness.

ΔΡΙΦΛΕΤΙ ΠΟC Η ΤΕΚ-  
ΚΑΙ ΠΑΠ ΤΗΡΟΥ ΕΥCΟΠ.

Lord, in Thy mercy, re-  
member us all.

ἀριφλετὶ πῶς ἡττω-  
τηρια ἐπαι τοπος ἐ-  
θοταβ ἡτακ φαί περ  
τοπος πιβεν ἡτε πεπιω†  
ἡοροοζος.

Remember, O Lord, the  
safety of this Thine holy  
place, and of all places of  
our orthodox fathers.

*The Deacon says,*

προσετξασθε ὑπερ τῆς  
σωτηριας τοῦ κοσμοῦ  
καὶ τῆς πόλεως ταύτης  
καὶ πασι πόλει καὶ  
χωρῶν καὶ νήσων καὶ  
μοναστηρίων.

Pray for the safety of the  
world, and of this city, and  
of all cities, and lands, and  
islands, and monasteries.

*The People answer,*

κὲ ελεησον.

Lord, have mercy.

*The Priest continues,*

περ νη ετῶν ἡδὴ  
τοῦ θεοῦ πιστῶ† ἡτε  
φ†.

And them who dwell in  
them in the faith of God.

ἁρικαταξιοῖν πῶς νι-  
κηρ ἡτε τφε περ νι-  
καρπος ἡτε πκαρι θεο  
ταῖ ρολεπ θαι: σεο  
ἐρω.

O Lord, be pleased gra-  
ciously to give us this year  
the atmospheric changes of  
the air and the fruits of the  
earth; do Thou bless them.

*The Deacon says,*

τωβρ ἐχεν νικηρ ἡτε  
τφε περ νικαρπος ἡο-  
ταρ ἡτε πκαρι περ φα  
νικῶν περ φα νικα

Pray for the atmospheric  
changes of the air, and for  
the fruits of the earth, and for  
the trees and the vineyards,

<sup>1</sup> There are three forms of this prayer; one for the period of the inundation of the Nile, from Pawnsi 12 (June 19) to Paopi 10 (Oct. 20 or 21); another for the sowing season, from Paopi 10 to Twbi 11 (Jan. 18 or 19); and the third for the rest of the year, which is that given here.

ἢ ἀλλοι περὶ ὧν πλῆ-  
 ρεν ἡ γῆ καὶ ὁ οὐρανός  
 ἐστιν ἡ οἰκουμένη τῆς

and for every fruitful tree  
 in all the world,

ἡμεῖς ἡμεῖς πᾶσι πε-  
 ποιοῦντες εὐφραντοῦντες ἡμεῖς  
 ὁμοῦ ἐν εἰρήνῃ ὅτι ὁ  
 κύριος ὁ θεὸς ἡμεῶν ἡμεῖς  
 ἡμεῖς πεποιθεῖται ἡμεῖς ἐν

That Christ our God will  
 bless them, [and] bring them  
 to perfection in peace with-  
 out hardship, [and] will for-  
 give us our sins.

*The People answer,*

Κε ἐλεησον : Κε ἐλεη-  
 сон : Κε ἐλεησον.

Lord, have mercy. Lord,  
 have mercy. Lord, have  
 mercy.

*The Priest continues,*

ἀνιστὰς ἐπὶ ὧν κατὰ  
 ποσὶν κατὰ φῆν ἐτε φῶς  
 ἡμεῖς.

Bring them up according  
 to their measure, according  
 to Thy goodness.

ἐκ ποσὶν ἐκ ποσὶν ἐκ  
 ποσὶν ἐκ ποσὶν ἐκ ποσὶν  
 ἐκ ποσὶν ἐκ ποσὶν ἐκ ποσὶν  
 ἐκ ποσὶν ἐκ ποσὶν ἐκ ποσὶν

Make Thou the face of the  
 earth to rejoice, let her fur-  
 rows overflow, and her fruits  
 be abundantly multiplied.

σεβντῶν ἐν οὐρανῷ  
 περὶ οὐρανῷ οὐρανῷ ἀνι-  
 σταντοῦν ἐκ ποσὶν  
 κατὰ περὶ ποσὶν.

Make ready her seed-time  
 and harvest, and govern our  
 life as is best for us.

σεβντῶν ἐκ ποσὶν ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς  
 ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς

Bless the crown of the  
 year with Thy goodness.

ἐκ ποσὶν ἐκ ποσὶν ἐκ ποσὶν  
 ἐκ ποσὶν ἐκ ποσὶν ἐκ ποσὶν  
 ἐκ ποσὶν ἐκ ποσὶν ἐκ ποσὶν  
 ἐκ ποσὶν ἐκ ποσὶν ἐκ ποσὶν

For the sake of the poor  
 of Thy people, for the sake  
 of the widow, and the or-  
 phan, and the stranger, and  
 the wanderer,

περὶ ἐκ ποσὶν τῆς

And for the sake of us all,

ὁ δὲ πῃ ἐτεργέλεις ἐροῦ  
οὐτοῦ ἐπὶ τῷ ὀνόματι  
ἐξουσίας.

who hope in Thee, and who  
entreat Thine holy Name.

καὶ πεπλάλῃς ἡ οὐτοῦ πῃ  
βίβης σε ἐτεργέλεις ἐροῦ καὶ  
ἡ τοῦ ἐπὶ τῷ ὀνόματι  
ὅτι δὲ οὐκ οὐκ ἐπὶ πᾶσι.

Behold, the eyes of us all  
hope in Thee, that Thou wilt  
give them their meat in its  
good season.

ἀριῶτι πέλει κατὰ  
τεκεταγαθὸς φῆ ἐπὶ  
ὅτι καὶ σὰρξ πῃ βίβης: μέλι  
ἡ πεπληγῇ ἡ ραυί πέλει  
οὐτοῦ.

Deal with us after Thy  
goodness, O Thou Who giv-  
est meat unto all flesh. Fill  
our hearts with joy and glad-  
ness,

ζῆλα ἀποπ ζῶν ἐρε-  
φρωῇ ἡ τοῦ δὲ ζῶν  
πῃ βίβης ἡ σκὸς πῃ βίβης οὐτοῦ  
ἡ τεπερζῶν δὲ ζῶν  
πῃ βίβης ἡ ἀγαθὸν.

That we may have suffi-  
ciency in all things at all  
times, and that we may a-  
bound in every good thing.

*The People answer.*

κύριε ἐλέησον.

Lord, have mercy.

*The Priest continues.*

ἀριφεινὴ πῶς ἡ πῃ ἐπὶ  
ἀπὸ πᾶς ἐξουσίᾳ ἡ πᾶς  
ζῶν πέλει πῃ ἐπὶ τῷ  
ὅτι ἐχωρὶς πέλει πῃ ἐπὶ  
ἀπὸ πᾶς ἐξουσίᾳ.

Remember, O Lord, them  
who have brought these  
gifts unto Thee, and them  
for whom they have been  
brought, and them by whom  
they have been brought.

μεοὶ πῶς τῇ τοῦ  
πῃ βίβης πῃ βίβης πῃ  
φῆν.

Give unto them all a re-  
compense from the heavens.

*The Deacon says.*

προσευχᾶς ὑπὲρ τῶν

Pray over these awful gifts

ΔΥΩΝ ΤΙΛΩΝ ΔΩΡΩΝ and sacrifices, and them that  
 ΤΟΥΤΩΝ ΚΑΙ ΘΥΣΙΩΝ Η- bring them.  
 ΛΩΝ ΚΑΙ ΠΡΟΣΦΕΡΟΝΤΩΝ.

*The Priest says,*

ἘΠΙΔΗ ΠΟΣ ΟΥΔΕΣΔΕ ΜΙ  
 ΠΕ ἢ ΤΕ ΠΕΚΕΛΟΠΟΤΕΝΗΣ  
 ἢ ΨΗΡΙ ΕΘΕΡΕΠΕΡΨΦΗΡ Ε  
 ΠΙΕΡΦΕΛΕΤΙ ἢ ΤΕ ΠΗ ΕΘ-  
 ΟΥΑΒ ἢ ΤΑΚ.

ΔΡΙΚΑΤΑΞΙΟΙΝ ἢ ΤΕΚΕΡΦ-  
 ΜΕΤΙ ΠΟΣ ἢ ΠΗ ΕΘΟΥΑΒ  
 ΤΗΡΟΥ ΕΤΑΤΡΑΠΑΚ ΙΣΧΕΝ  
 ΠΕΠΕΡ.

ΠΕΠΟΥΤ ΕΘΟΥΑΒ ΠΙΠΑ-  
 ΤΡΙΑΡΧΗΣ.

ΠΙΠΡΟΦΗΤΗΣ ΠΙΔΠΟΣΤΟ-  
 ΛΟΣ.

ΠΙΡΕΨΩΨ ΠΙΕΤΑΓΓΕ-  
 ΛΙΣΤΗΣ.

ΠΙΕΑΡΤΥΡΟΣ ΠΙΟΜΟΛΟ-  
 ΓΙΤΗΣ.

ΠΕΠ ΠΙΕΤΕΑ ΠΙΒΕΠ ἢ-  
 ΘΕΛΗΝ ΕΤΑΤΧΩΚΕΒΟΛ ΔΕΠ  
 ΦΠΕΖΤ.

ἢ ΖΟΥΤΟ ΔΕ ΘΗ ΕΘΕΛΕΖ ἢ  
 ΟΥΩΟΥ ΕΤΟΙ ΔΕΠΑΡΘΕΠΟΣ  
 ἢ ΣΗΟΥ ΠΙΒΕΠ ΤΘΕΟΤΟΚΟΣ  
 ΕΘΟΥΑΒ ΤΑΓΙΑ ΜΕΡΙΑ.

Moreover, O Lord, it is  
 a commandment of Thine  
 Only-begotten Son, that we  
 should take part in the com-  
 memoration of Thy Saints.

Be pleased, O Lord, to  
 have in remembrance all the  
 Saints who have pleased Thee  
 since [the beginning of] the  
 world.

Our holy fathers the Patri-  
 archs,

The Prophets, the Apos-  
 tles,

The Preachers, the Evan-  
 gelists,

The Martyrs, the Confes-  
 sors,

And every spirit of the just  
 made perfect in the faith ;

And chiefly she that is full  
 of glory, that is a virgin unto  
 all times, the holy Mother of  
 God, the holy Mary,

<sup>1</sup> There are two of these Prayers, both beginning and ending with the same words. The Priest says either, at his discretion, but the translator is told that the first is that most commonly used. The second is rather longer, and contains a greater number of names of Saints, almost all Egyptian monks and hermits. It is this latter which is given by Renaudot, with some additional names, which the translator opines to be those of Monophysites.

ΠΕΛΕ ΠΑΓΙΟΣ ΙΩΑΝΝΗΣ  
ΠΡΟΔΡΟΜΟΣ ΕΒΑΠΤΙΣ-  
ΤΗΣ ΟΤΟΖ ΕΞΕΑΡΤΗΡΟΣ.

And the holy John, the  
Forerunner, Baptist and Mar-  
tyr,

ΠΕΛΕ ΠΑΓΙΟΣ ΣΤΕΦΑΝΟΣ  
ΠΡΩΤΟΔΙΑΚΟΝΟΣ ΟΤΟΖ  
ΕΠΡΩΤΟΕΑΡΤΗΡΟΣ.

And holy Stephen, the first  
Deacon and first Martyr,

ΠΕΛΕ ΠΘΕΩΡΙΕΛΟΣ ΗΕΤ-  
ΑΓΓΕΛΙΣΤΗΣ ΜΑΡΚΟΣ ΠΙ-  
ΑΠΟΣΤΟΛΟΣ ΕΘΟΤΑΒ ΟΤΟΖ  
ΕΞΕΑΡΤΗΡΟΣ.

And the ecstatic Evange-  
list Mark, the holy Apostle  
and Martyr,

ΠΕΛΕ ΠΠΑΤΡΙΑΡΧΗΣ Ε-  
ΘΟΤΑΒ ΘΕΑΠΑΣΙΟΣ ΠΙ-  
ΠΟΣΤΟΛΙΚΟΣ.

And the holy Patriarch  
Athanasius, who was like un-  
to an Apostle,

ΗΕΛΕ ΠΑΓΙΟΣ ΚΥΡΙΛΛΟΣ  
ΠΕΛΕ ΠΑΓΙΟΣ ΒΑΣΙΛΙΟΣ  
ΠΕΛΕ ΠΑΓΙΟΣ ΓΡΗΓΟΡΙΟΣ.

And the holy Cyril, and  
the holy Basil, and the holy  
Gregory,

ΠΕΛΕ ΠΕΠΙΩΤ ΗΔΙΚΕΟΣ  
ΠΙΠΙΩΤ ΑΒΒΑ ΑΝΤΩΝΙ  
ΠΕΛΕ ΠΘΕΛΗΝΙ ΑΒΒΑ ΠΑΥΛΕ  
ΠΕΛΕ ΑΒΒΑ ΜΑΚΑΡΙ ΚΕ  
ΑΒΒΑ ΜΑΚΑΡΙ.

And our righteous Father,  
the great Abba Antony, and  
the righteous Abba Paul, and  
Abba Macarius, and Abba  
Macarius,

ΠΕΛΕ ΠΧΩΡΟΣ ΤΗΡΥ ΗΤΕ  
ΠΗ ΕΘΟΤΑΒ.

And all the choir of the  
Saints,

ΠΑΙ ΕΤΕ ΕΒΟΛΓΙΤΕΠ  
ΠΟΥΤΖΟ ΠΕΛΕ ΠΟΥΤΩΒΖ  
ΠΑΙ ΠΑΠ ΤΗΡΕΠ ΕΥΟΠ.

Through whose prayers  
and supplications have mercy  
upon us all together.

ΟΤΟΖ ΜΕΤΟΤΧΟΠ ΕΘΒΕ  
ΠΕΚΡΑΠ ΕΘΟΤΑΒ ΕΤΑΥ-  
ΜΟΝΤ ΕΛΕΟΓ ΕΒΡΗΙ Ε-  
ΧΩΠ.

And deliver us for the sake  
of Thine holy Name which  
is called upon us.

*The Deacon says,*

ΠΗ ΕΤΩΥ ΜΕΡΟΝΤΑΟΝΟ  
Η ΠΙΡΑΠ ΗΤΕ ΠΕΠΙΩΤ Ε

Let those who read pub-  
lish the names of our fathers



ΠΑΤΡΙΑΡΧΗΣ ΕΤΑΙΡΕΚΟΤ the Patriarchs, who have  
 ΠΟΣ ΔΕΔΕΙΤΟΝ ἢ ΠΟΤ- fallen on sleep; may the Lord  
 ΨΥΧΗ ΤΗΡΟΥ ΟΥΘΩ ἢ ΤΕΥ- give rest to the souls of them  
 ΧΑ ΠΕΠΠΟΒΙ ΠΑΝ ΕΒΟΛ. all, and forgive us our sins.

*Then he reads the list of the dead, and the Priest continues, inaudibly,*

And remember also, O Lord, all them who have fallen asleep, who are gone to rest in the Priesthood, and in any order of the laity. Be graciously pleased to give rest to all their souls in the bosom of our holy fathers Abraham, and Isaac, and Jacob. Feed them in a green pasture, beside the still waters, in the garden of delight, the place whence sore-heartedness and sorrow and sighing have fled away, in the light of Thy Saints.

*He puts incense into the censer, and prays for the dead as he pleases. Then he takes the veil, which was on the paten, in his right hand, and with his left on the Altar, turns half towards the People, and says,*

God have mercy upon us and bless us, cause His face to shine upon us, and have mercy upon us.

O Lord, save Thy people, bless Thine inheritance, sustain them, lift them up for ever, exalt the horn of the orthodox Christians through the power of the life-giving Cross.

*If it be a Feast of our Lord he also makes mention of the special occasion commemorated.*

Through the prayers and supplications which our Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth at all times make for us all. And [the prayers and supplications of] the three mighty [and] resplendent Saints, Michael, and Gabriel, and Raphael, and the four immaterial living creatures, and the four-and-twenty Elders, and all the choir of Angels.

And the heavenly armies; and [through] the pleading of the Patriarchs and the Prophets; and the Apostles, and the Martyrs, and the bearers of the Cross, and the just and the righteous, and all the wise virgins. And [through] the blessing of the Angel of this holy Sacrifice, and the blessing of the holy Mother of God,

the holy Mary, [a virgin] from first to last, and the blessing of the day of the Lord, our good Saviour. May their holy blessings, and their power, and their grace, and their help, be with us for ever. Amen. So be it.

*He makes the sign of the Cross silently towards the People with the veil, and turns back to the Altar, and the Deacon says,*

πικυψ† ἀββα ἀπτωμι: The great Abba Antony,  
πεεε ἡ πῶεεε ἀββα and the righteous Abba Paul,  
πατλε: ἀββα μακαρι Abba Macarius, and Abba  
κε ἀββα μακαρι: ἀββα Macarius, Abba John the  
ισαππης πικολοβος: ἀβ- short, Abba Pishwi, Abba  
βα πικυωι: ἀββα πατλε: Paul, Abba Isidore, Abba  
ἀββα ηςιαωρος: ἀββα Moses, Abba Pachom, and  
εωωτση: ἀββα παφνωε: Abba Paphnutius.  
κε ἀββα παφνωτ†.

καὶ παντων των ορθωσ διδασκωντων τον  
λογον της αληθειας: And all that have rightly  
ορθοδωων επισκοπων: taught the word of truth,  
προεβττερων: orthodox Bishops, Priests,  
πρων: διακωνων: Deacons, Clerks, and lay-  
κλνρικων: και λαι- men, both these and all or-  
κων και τωτων και thodox [Christians.]  
παντων ορθοδωων.

*The People say,*

δοξα σοι κε: κε ελεη- Glory to Thee, Lord. Lord,  
σον: κε ελεησον: κε ε- have mercy. Lord, have  
λογησον: κε αναπαυσον: mercy. Lord, give Thy bless-  
εεην. ing. Lord, spare. Amen.

*The Priest says,*

ην εεην ποε εακωι ἡ Them, O Lord, whose  
ποψυχην εεεετον πω- souls Thou hast taken, do  
οτ εεην πιαα ετε- Thou cause to rest in this  
εεεετ. place.



ἀποπ δε ρωπ δε πη  
ἐτοι ἡρεσῆχωλι εἰ  
παι εἰ.

And us also, who are  
pilgrims here,

ἀρερ ἐροπ δεπ πεκ-  
παρ†: ἀριρροτ παπ ἡ  
τεκρρηπ ηαέβολ.

Do Thou keep in Thy  
faith: grant us Thy peace  
even unto the end,

βρεωτ δεχωπ ἐδορη  
ἐ τεκεετοτρο.

Lead us unto Thy king-  
dom.

*The People say*

ωσπερ ηπ και εστιπ και  
εσται εις γενεας γενων  
και εις τοτс στεπαν-  
ταс διωναс των διω-  
πων. εἰην.

As it was, and is, and shall  
be unto generations of gene-  
rations, and unto all ages of  
ages. Amen.

*The Priest continues,*

ριπα πεε δεπ φαι  
κατα φρη† οπ δεπ ρωβ  
πιβеп ἡτερβωот отог  
ἡτερβисеот отог ἡ-  
τεрβici ἡχε πεκпυ† ἡ-  
рап ἐθотаб.

That as in this, so in all  
things may be glorified, bless-  
ed, and extolled Thy mighty  
and holy Name.

деп ρωβ πιβеп ет-  
таинотт отог етсеа-  
роотт пеε ιηс πχс  
πεκεепртт ἡуһри пеε  
пипа ἐθотаб.

Which is in all things glo-  
rious and blessed; together  
with Thy beloved Son Jesus  
Christ, and the Holy Ghost.

ειρηпη παсип.

Peace be unto all.

*The People answer,*

και τω ππερεατι сот.

And unto thy spirit.

*The Priest continues,*

παλιποп εαρεпϋеп-

<sup>1</sup>Again let us give thanks

<sup>1</sup> This is called the Preface to the Fraction.

ελεος ἡτοτες εἰ φη πα-  
πατοκρατωρ φιωτ εἰ  
πεποσ οτορ πεπποτ  
οτορ πεπωτηρ ἡς π̄χς.

unto God Almighty, the  
Father of our Lord and God  
and Saviour JESUS Christ.

χε αφορεπερπελεπυα  
οη φποτ ε δριερατεν  
θεν παι εα εθοταβ φαι.

Behold, He hath made us  
worthy even now to stand in  
this holy place.

οτορ ε φαι η πεπχιχ ε-  
πυωι οτορ ε γελεπυι εἰ  
ηεφραη εθοταβ.

And to lift up our hands  
and to minister unto His  
holy Name.

ηθος οη εερεπφο ε-  
πορ εοπας ητεφαιτεν  
ηελεπυα ητμεετφφερ  
ηεε φμεεταληφς ητε  
πεφμεετστηριον ηποτ  
οτορ ηαελεος.

Him then let us entreat  
that He will make us wor-  
thy even of the communion  
and participation of His  
Divine and undying myste-  
ries—

*The People answer,*

εεην.

Amen.

*He points with his right hand to the Sacred Host, and says,*

πισωεα εθοταβ.

The holy Body

*He points to the chalice, and says,*

ηεε πισποφ ετταηοτ  
ητε πεφχς ηχε<sup>1</sup> ηηαη-  
τοκρατωρ ποσ πεπποτ.

And the glorious Blood of  
His Christ—He, the Al-  
mighty, the Lord our God.

*The Deacon says,*

εεην : εεην : προσε-  
εαςε : κε ελεησον.

Amen. Amen. Pray ye.  
Lord, have mercy.

*The Priest says,*

ειρηνη πασι.

Peace be unto all.

<sup>1</sup> This is the Nominative case to ητεφαιτεν in the preceding clause.

*The People answer,*

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.

And unto thy spirit.

*The Priest kneels, adores the Blessed Sacrament, rises, takes the Sacred Host, breaks off a third part, and from that third a small particle, and replaces the whole on the paten, while he says aloud,<sup>1</sup>*

ΦΗΚΕ ΠΟΣ ΦΉ ΠΥΡΕΥΣΑΘ-  
ΝΙ ΗΤΕ ΠΙΩΤΩΝΙ Η ΕΠΕΘ.

The Lord, the Lord God,  
who giveth light unto the  
world,

ΦΗ ΕΤΉΧΛΟΘΕ ΕΧΩΝ  
ΘΕΝ ΠΕΥΠΑΣΘΉ ΦΗ ΕΤΉ  
ΠΑΝ ΘΑΧΩΥ ΑΠΑΤΕΠΕΡ-  
ΕΤΗΝ.

Who hath crowned us with  
His faith, Who giveth unto  
us before we ask,

ΛΗΚΙΣ ΠΑΝ ΕΘΡΕΠΪΡΙ Η  
ΟΥΚΑΡΠΟΣ ΕΥΡΑΝΑΚ ΟΥΘΟ

Grant Thou unto us to  
bring forth fruit acceptable

<sup>1</sup> This is called the Prayer of the Fraction, introductory to the Lord's Prayer. The Missal contains a set of six of them, including one recently added by the Catholics for the Festivals of the Blessed Virgin. That most commonly used is the one here given, which is also much the shortest. But upon a Festival, one of the longer is chosen, such as the following: "Behold, Emmanuel, our God, the Lamb of God, That taketh away the sin of the whole world, is with us this day upon this Table. When He raiseth His voice upon His throne, then all the hosts of heaven stand before Him. The Angels sing hymns with voices of benediction, the Archangels fall down [and] worship His great [and] invisible (so called because the proper vowels of the Tetragrammaton are unwritten and unknown) Name. The four immaterial living creatures praise [Him] with the song of Thrice-Holy. The four-and-twenty elders arise from their thrones—having four-and-twenty crowns of gold upon their heads, having four-and-twenty phials of gold in their hands, filled with the prayers of the Saints—they offer them in oblation before Him Who liveth for ever. The holy hundred-and-forty-four-thousand virgins without spot, who have washed their robes in the Blood of the Lamb, praise the Lord, saying, Holy, Holy, Holy, Amen, Alleluia. Holy is God the Father Almighty—Amen; Alleluia. Holy is the Only-begotten Son JESUS Christ our Lord—Amen; Alleluia. Holy is the Holy Ghost the Comforter—Amen; Alleluia. Holy and full of glory is the Holy Mother of God, the Holy Virgin Mary—Amen; Alleluia. Holy and full of glory is this Sacrifice, pierced for the life of the whole world—Amen; Alleluia. Of this our good Saviour hath openly spoken, saying: My Body is meat indeed, and My Blood is drink indeed; he that eateth My Body and drinketh My Blood, dwelleth in Me, and I dwell in him. [Grant] that with a pure heart, and pure lips, and enlightened soul, and face not ashamed, and faith unfeigned, and pure conscience, and full patience, and firm hope, we may dare with boldness without fear, to supplicate Thee, O our holy Father Who art in the heavens, and to say—"

επερωδριν ἐ τωβρ ε-  
 ελοκ πεπωτ εθουαβ ετ  
 ζεν πιφνοτι, οτορ, εχοc—

unto Thee, and with confi-  
 dence to entreat Thee, our  
 holy Father, Who art in the  
 heavens, and to say—

*The People say the Lord's Prayer :*

χε πεπωτ ετ ζεν πι-  
 φνοτι: εερεcττοtho ῑχε  
 πεκραп: εερεcι ῑχε  
 τεκεετοτοπο: πετερ, πακ  
 εερεcψωπι εεφρηι ζεν  
 τφε πεε ειχεп пикари:  
 πεπωικ ῑτε pac† εениc  
 παп εεφοот: οτορ, χε  
 πετεροп παп εβολ ε-  
 φρηι εωп ῑτεпχω ε-  
 бол ῑпнeтeοτοп ῑтап  
 ερωот: οτορ, εεπερεпτεп  
 εζοотп εпpαceиoc: ελ-  
 ла παεεεп εβολεε  
 ппeтeωот: ζεν пхс  
 ῑhc πεпoc̄.

Our Father, Who art in  
 the heavens: hallowed be  
 Thy Name: Thy kingdom  
 come: Thy will be done on  
 earth as it is in heaven: Give  
 us this day the morrow's  
 bread: and forgive us our  
 debts, as we forgive our  
 debtors: and lead us not into  
 temptation: but deliver us  
 from evil: through Christ  
 JESUS our Lord.

*The Priest says, inaudibly, the Prayer after the Our Father,*

Also we pray Thee, O good Father, Who lovest goodness, lead  
 us not into temptation, nor let any iniquity get the dominion over  
 us, but deliver us from unseemly works, and the motions thereof,  
 and the sight thereof, and the touch thereof; and curb the  
 tempter, and drive him away from us. Rebuke also his move-  
 ments which spring up within ourselves, and remove away from  
 us all causes which lead us to sin, and deliver us through Thine  
 holy power,

*He continues aloud,*

ζεν пхс ῑhc πεпoc̄.

Through Christ JESUS our  
 Lord.

*The Deacon says,*

ΤΑΣ ΚΕΦΑΛΑΣ ΤΩΩΠ Bow down your heads be-  
τω κτρίω κλινάτε. fore the Lord.

*The People answer,*

ΕΝΩΠΙΟΝ ΣΟΥ ΚΤΡΙΕ. Before Thee, O Lord.

*The Priest continues inaudibly,*

Full and abounding hath been the grace of His goodness to us-ward, Thine Only-begotten Son our Lord and God and Saviour JESUS Christ. We have confessed His saving Passion, we have told of His death, we have believed in His resurrection, the mystery is accomplished. We give Thee thanks, O Lord God Almighty, for that great hath been Thy mercy toward us, to prepare for us those things whereon the Angels do desire to look. We pray and entreat Thy goodness, O Thou lover of man ! that since Thou hast sanctified us, Thou wouldest join us unto Thyself through the communion of Thine holy mysteries, that we may become full of Thine Holy Spirit and strong in the right faith, full also of the desire of Thy true love, and may speak of Thy glory at all times.

*He continues aloud,*

ΔΕΝ ΠΧC ΙHC ΠΕΠΟC. Through Christ JESUS our  
Lord.

*The Deacon says,*

ΠΡΟCΧΩΜΕΝ ΘΕΩ ΜΕ- Let us wait on God with  
ΤΑ ΦΟΒΟΥ. fear.

*The Priest says,*

ΕΙΡΗΗ ΠΑCΙΝ. Peace be unto all.

*The People answer,*

ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ. And unto thy spirit.

*The Priest continues inaudibly,*

<sup>1</sup>Lord, Lord God Almighty, Healer of our souls and our bodies and our spirits, Thou art He Who hast spoken unto our father

<sup>1</sup> This is called the Prayer of Absolution to the Father.

Peter, by the mouth of Thine Only-begotten Son, our Lord and God and Saviour JESUS Christ, saying, Thou art Peter ; upon this rock I will build My Church ; and the gates of hell shall not prevail against it : and I will give unto thee the keys of the kingdom of the heavens ; whatsoever thou shalt bind on earth shall be bound in the heavens, and whatsoever thou shalt loose on earth shall be loosed in the heavens. Therefore, O Lord, let Thy servants, my fathers and my brethren and mine own misery, be loosed by my mouth, through Thine holy, good, and man-loving Spirit. O God, Who takest away the sin of the world, be ready to accept the repentance of Thy servants for a light of the understanding and forgiveness of sins. For Thou art a God Compassionate and Merciful ; Thou art long-suffering ; great and true is Thy mercy. If we have sinned against Thee either by word or by deed, spare us, forgive us, in Thy goodness and love to man. O God, absolve us, and absolve all Thy people.

*The Priest again takes the little veil in his right hand, and stands as before, half turned to the People, with that hand extended towards them, and the left on the Altar. In this position he first commemorates the living at will, and then says inaudibly,*

Remember, O Lord, Thy servants, all orthodox Christians throughout the whole world, from the rising of the sun unto the going-down thereof, and from the North unto the South, every one by his own name, and every one by her own name ; them that are alive, do Thou keep, and them that have fallen on sleep, do Thou cause to rest. Remember, O Lord, the children of the Holy Church—the Abbats, and the Priests, and the Deacons, and the Monks, and the clerks, and all the people—them that are alive, do Thou keep by an Angel of peace, and them that have fallen on sleep, do Thou cause to rest. Remember, O Lord, them that assemble themselves together with us in this Church, and them that join in prayer with us ; keep them, bless them. Remember, O Lord, such of Thy people as are sick ; do Thou heal them. Remember, O Lord, our fathers and our brethren that journey ; bring them home in peace. Remember, O Lord,



such as suffer under affliction and distress ; deliver them from all affliction. Remember, O Lord, all them who have bidden us to remember them in our prayers and supplications ; my Lord JESUS Christ, remember them in Thy heavenly kingdom. Remember, O Lord, my father and my mother, and my brethren, and them that are near unto me according to the flesh, and my spiritual fathers—those who are alive do Thou keep by an Angel of peace, and to those who have fallen on sleep do Thou give rest.

<sup>1</sup>Remember also, O Lord, my lowliness, and put away my many sins, and where transgression<sup>1</sup> hath abounded, let Thy grace much more abound, and let not my sins and the abominations of my heart deprive Thy people of the grace of Thine Holy Spirit. Deliver us, and deliver all Thy people, from all sin, and from all curse, and from all denial, and from every false oath, and from all evil dealing with the heretics and the heathen. O our Lord, be pleased to grant unto us a mind, and strength, and reason, to escape any evil thing of the enemy, and grant unto us ever to do all such things as be pleasing unto Thee. Write our names in the full assembly of the Saints.

*He uncovers the chalice, and continues aloud :*

ἡγιασμένοι	ἐν	τῷ	βασιλείῳ	In the kingdom of the hea-
ἐν	τοῦ	κυρίου	ἡμῶν	vens, through JESUS Christ
ἡμῶν	ἐν	τοῦ	κυρίου	our Lord.
ἡμῶν	ἐν	τοῦ	κυρίου	

*The Deacon says,*

σωθείς	ἀληθῶς	καὶ	τῷ	Saved indeed ! and [so be
πνεύματι	σου :	ἀεὶ	καὶ	it] with thy spirit ! Let us
φοβῶν	θεόν	προσχωμεν.		attend with fear of God.

*The People say,*

ΚΕ	ἐλεησον :	ΚΕ	ἐλεη-	Lord, have mercy. Lord,
σον :	ΚΕ	ἐλεησον.		have mercy. Lord, have
				mercy.

<sup>1</sup> Here the rubric permits an alternative prayer taken from the Vigil Office.

*The Priest takes the particle of the Sacred Host detached before the Lord's Prayer, and raises it above his head, saying,*

ΤΑ ΔΥΙΑ ΤΟΙΣ ΔΥΙΟΙΣ.

The Holy to the holy.

*He lowers the particle and makes with it the sign of the Cross over the chalice, saying,*

ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΙΗΣ  
ΧΡΕΥΙΟΣ ΘΕΟΥ : ΔΥΙΑΣΑ  
ΕΠ ΠΡΕΤΕΛΑΤΙ ΔΥΙΩ ΔΥ  
ΤΟΥ. ΔΕΗΝ.

Blessed be the Lord JESUS  
Christ the Son of God ; He  
hath hallowed [it] by His  
Holy Spirit. Amen.

*The Deacon says,*

ΔΕΗΝ : ΕΙΣ ΠΑΤΗΡ Δ-  
ΥΙΟΣ : ΕΙΣ ΥΙΟΣ ΔΥΙΟΣ : ΕΠ  
ΠΡΕΤΕΛΑ ΔΥΙΟΝ. ΔΕΗΝ.

Amen. One Holy Father,  
One Holy Son, One Holy  
Spirit. Amen.

*The Priest touches the Blood with the particle, and says,*

ΕΙΡΗΝΗ ΠΑΣΙΝ.

Peace be unto all.

*The People answer,*

ΚΑΙ ΤΩ ΠΡΕΤΕΛΑΤΙ ΣΟΥ.

And unto thy spirit.

*Then he touches the rest of the Sacred Host with the particle, saying,*

ΣΩΛΕΑ ΔΥΙΟΝ ΚΑΙ ΔΙΕΑ  
ΤΙΕΙΟΝ ΑΛΗΘΙΝΟΝ ΙΗΣ  
ΧΡΕΥΙΟΣ ΤΟΥ ΤΙΟΥ ΤΟΥ ΘΕΟΥ  
ΚΕΛΩΝ. ΔΕΗΝ.

The Holy Body and the  
Precious [and] very Blood of  
JESUS Christ, the Son of our  
God. Amen.

*The People say,*

ΔΕΗΝ.

Amen.

*The Priest signs again with the particle over the chalice, and says,*

ΔΥΙΟΝ ΤΙΕΙΟΝ ΣΩΛΕΑ  
ΚΑΙ ΔΙΕΑ ΑΛΗΘΙΝΟΝ ΙΗΣ  
ΧΡΕΥΙΟΣ ΤΟΥ ΤΙΟΥ ΤΟΥ ΘΕΟΥ  
ΚΕΛΩΝ. ΔΕΗΝ.

The Holy, Precious Body,  
and the very Blood of JESUS  
Christ, the Son of our God.  
Amen.

*The People say,*

ΔΕΗΝ.

Amen.



πιστατος ὅθεν πεποιτωχὺ  
 ἔμελλεν ἔμελλεν ἐξ ἑρμῆ ἐ-  
 χῶν τῆρεν ἀλθῶς.

by His Own Will, in very  
 truth for us all.

†παρτὶ κε ἐπε τε-  
 μεσπορτὶ φωρξ ἐ τε-  
 μετρωαει ποτσοτσοτ  
 ποττωτ οτδε οτρικι ἐ  
 βελ.

I believe that His Divinity  
 was not separated from His  
 Manhood for one moment, or  
 for the twinkling of an eye.

εττ μελλος ἐχων οτ-  
 σωτ πελλ οτχωεβολ  
 ἵτε πιποβι πελλ οτωπθ  
 ἵ ἐπερ ἵ πη εσπασι ἐ-  
 βολ ἵ ὅητς : †παρτ :  
 †παρτ : †παρτ κε θαι  
 τε ὅθεν οτμεεθελνι. ἀ-  
 μεην.

Giving it for us, for salva-  
 tion and remission of sins  
 and eternal life unto them  
 who may partake of It; I  
 believe; I believe; I believe  
 that This is It in very deed.  
 Amen.

*The Priest moves the paten crosswise and replaces it: then kisses the Altar thrice,  
 while the Deacon says,*

ἀμεην: ἀμεην: ἀμεην:  
 †παρτ: †παρτ: †παρτ  
 κε θαι τε ὅθεν οτμεεθ-  
 ελνι. ἀμεην.

Amen. Amen. Amen. I  
 believe; I believe; I believe  
 that This is It in very deed.  
 Amen.

τωβρ ἐξ ἑρμῆ ἐχων πελλ  
 ἐχεν πιχριστιανος πιβεν  
 ετατχος παπ εθῆκτοτ  
 κε ἀριποτμεετῖ.

Pray for us and for all  
 Christians who have bidden  
 us to remember them.

επ ειρηνη: και ἀγαπη  
 ἱκσοτ χριστοτ μεθ τ-  
 εων: ψαλλατε.

In peace; and the love of  
 Jesus Christ [be] with you.  
 Sing ye.

*Meanwhile the Priest continues, inaudibly,*

All glory, and all honour, and all worship, are eternally due  
 unto the Holy Trinity, Father, and Son, and Holy Ghost; now  
 and ever, and unto the ages of all ages. Amen.

*The Choir sing,*

ἀλληλοῦσι.  
 σεοῦ ἐ φ΄ ὅτι ὅτι πη ἐ-  
 οῦσαβ τῆροῦ ἡταρ.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι πῦτα-  
 χρο ἡτε τερχοα.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ἐξρηρκεπ  
 τεμεετχωρι.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ κατὰ πα-  
 ψαι ἡτε τεμεετπυψ΄.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι οὔτεεν  
 ἡ καλπιγτος.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι οὔψαλ-  
 τηριοῦ πεε οὔκτοαρε.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι ραπ-  
 κεεκεε πεε ραπχο-  
 ρος.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι ραπ-  
 καπ πεε οὔοργαποῦ.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι ραπ-  
 κτεβαλοῦ ἐπεσε τοῦ-  
 σεη.

ἀλληλοῦσι.  
 σεοῦ ἐροῦ ὅτι ραπ-  
 κτεβαλοῦ ἡτε οὔεψλη-  
 λοῦ.

Alleluia.

Praise God in all His Saints.

Alleluia.

Praise Him in the firmament of His power.

Alleluia.

Praise Him in His mighty acts.

Alleluia.

Praise Him according to the multitude of His greatness.

Alleluia.

Praise Him with sound of trumpet.

Alleluia.

Praise Him with psaltery and harp.

Alleluia.

Praise Him with timbrels and dances.

Alleluia.

Praise Him with strings and organ.

Alleluia.

Praise Him with loud-sounding cymbals.

Alleluia.

Praise Him with cymbals of joy.

ἀλληλοῦσι.

Alleluia.

πᾶσι πνεῦμα ἁερόντων  
τῆρου ἐ φράπ ἐ πῶς  
περιποτῆ.

Every [thing that hath]  
breath—let them all praise the  
Name of the Lord our God.

ἀλληλοῦσι.

Alleluia.

δοξα πατρὶ καὶ υἱῷ  
καὶ ἁγίῳ πνεύματι: καὶ  
νῦν καὶ δεῖ καὶ εἰς τοὺς  
αἰῶνας τῶν αἰώνων. ἀ-  
μήν.

Glory be to the Father,  
and to the Son, and to the  
Holy Ghost, both now, and  
ever, and unto the ages of  
ages. Amen.

*(On Festivals a hymn is added.<sup>1</sup>*

*Meanwhile the Priest continues, inaudibly,*

O God, grant us remission [and] forgiveness of our backslidings, which we have committed willingly and which we have committed unwillingly, which we have committed knowingly and which we have committed unknowingly. O Lord, forgive us!

*He adds, if he pleases,*

Lead us unto life, O eternal King, Word of God the Father of our Lord and God and Saviour JESUS Christ.

O Thou, the Very Bread which hath come down from heaven, the Giver of Life unto them who receive thereof, make us worthy without condemnation to partake of Thine Holy Body and of Thine Honourable Blood.

May our participation of Thine Holy Mysteries unite us unto Thee for ever, [since] Thou hast blessed us.

Thou art the Son of God; unto Thee, with Him, and the Holy Ghost the Life-giver, be glory for ever. Amen.

<sup>1</sup> This is for Lent only—"Made partakers of the Body and Blood of God's Only-begotten, let us give thanks unto Him. Glory be to the Father, and to the Son, and to the Holy Ghost. Made partakers of the Body and Blood of God's Only-begotten, let us give thanks unto Him. Now and ever and unto the ages of ages. This is the Body and the Blood of God's Only-begotten; made partakers thereof, let us give thanks unto Him; let us sing with the angels and the armies on high and the choir of the Saints, who cry aloud, who proclaim, saying, Alleluia."

O our Lord, make us all worthy to partake of Thine Holy Body and Thine Honourable Blood, to sanctification of our souls and our bodies and our spirits, [and] forgiveness of our sins and transgressions, that we may become one body and spirit with Thee.

Glory be to Thee, with Thy Good Father, and the Holy Ghost, for ever. Amen.

*Then he says the following Prayer, inaudibly, in Arabic :*

O our Lord, JESUS Christ, make us worthy to receive Thine Holy Body, and Thine Honourable Blood, and let it not be unto us condemnation, but, as Thou hast said to Thy pure-hearted disciples, Take My Body, and My Blood, for the remission of your sins,—let us have communion with Thy pure-hearted disciples, that by our participation of Thy life-giving Mysteries we may receive the remission of our sins, and the forgiveness of our iniquities, and the purification of our souls, our bodies, and our spirits, and confirmation in faith in Thine Holy Name, until our last breath, through the intercession of the Most Pure Virgin Mary, and of all Thy Saints. Amen.

*He communicates himself with the third part of the Sacred Host, saying,*

This is in very truth the Body of Emmanuel our God. Amen.

*And then rests still for a while, with his thoughts fixed upon that Holy Sacrament. Then he uncovers the chalice, raises it, moves it crosswise before him, and then drinks part of the Blood, with the particle, saying,*

This is in very truth the Body and the Blood of Emmanuel our God. Amen.

*And again rests still for a while. Then he takes the paten and turns full towards the People, saying aloud,*

ΤΑ ΑΓΙΑ ΤΟΙΣ ΑΓΙΟΙΣ.  
ΕΥΛΟΓΗΤΟΣ ΚΥΡΙΟΣ ΙΗΣ  
ΧΡΗΣ ΥΙΟΣ ΘΕΟΥ: ΑΓΙΑΣΑ  
ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩ ΑΓ-  
ΤΟΥ. ΔΕΗΝ.

The Holy to the holy.  
Blessed be the Lord JESUS  
Christ the Son of God ; He  
hath hallowed [it] by His  
Holy Spirit. Amen.

*If there are communicants, they approach, and he communicates them, saying to each,*

**This is in very truth the Body and the Blood of Emmanuel our God. Amen.**

*He then moves the paten crosswise towards the People, turns, and replaces it on the Altar. He consumes what remains of the Sacred Host, saying again,*

**This is in very truth the Body of Emmanuel our God. Amen.**

*And then, after cleansing the paten into the chalice what remains of the Blood, saying,*

**This is in very truth the Blood of Emmanuel our God. Amen.**

*He holds out the chalice, into which the Deacon pours some wine, and the Priest says,*

**ΕΙΡΗΗ ΠΑΣΙΝ.**

**Peace be unto all.**

*The People answer,*

**ΚΑΙ ΤΩ ΠΝΕΥΜΑΤΙ ΣΟΥ.**

**And unto thy spirit.**

*He drinks the wine. Then wine and water are poured over his fingers into the chalice, and he drinks it, and wipes and arranges the chalice, saying meanwhile, inaudibly, in Arabic,*

Our mouth is filled with gladness, and our tongue with joy, for that we have been made partakers of Thine immortal mysteries, O Lord! For those things, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man, Thou, O God, hast prepared for them that love Thine Holy Name. And Thou hast revealed them unto babes of Thine Holy Church. Even so, Father, for so it seemed good in Thy sight; for Thou art merciful, and unto Thee, O Father, together with the Son and the Holy Ghost, we ascribe glory, and honour, and worship, now and ever, and unto the ages of all ages. Amen.

<sup>2</sup>Thy servants, O Lord, and them that minister before Thee,

<sup>1</sup> The Catholics, except the Deacon, kneel, and now receive in one kind. And the words, "and the Blood," are, the translator believes, omitted. The Monophysites receive standing, and with particles slightly dipped into the chalice. The Communicant ought to answer, "Amen. I believe," but this is obsolete.

<sup>2</sup> This prayer, called the Prayer of Inclination after Communion, is preceded





σεοῦ πατρὸς ἐπεφύγο ἔ- to shine upon us and have  
 ρηνη ἐχωπ ὁτοζ εὐεῖλαι- mercy upon us.  
 πα.π.

πὸς πορρεε ἐπεκλᾶος : O Lord, save Thy people,  
 σεοῦ ἐτεκκληροπορεια : bless Thine inheritance, sus-  
 δειοσι δειλων : ὅς σοι tain them, lift them up for  
 ψα πνευρ : ὅσι ἐπταπ ever, exalt the horn of the  
 ἡ πυχριστιανος ἡ ορθο- orthodox Christians, through  
 δοξος ζιτεπ τχουε ἐ the power of the life-giving  
 πιστατρος ἡρεφτανθo. Cross.

according to the multitude of Thy tender mercies. O my Lord Jesus Christ I remember in Thy kingdom in heaven all those who have bidden us to remember them, O Christ our God! O Lord, save Thy people, bless Thine inheritance, govern them, and lift them up for ever; and keep them in right faith, and in glory and honour, all the days of their life. And establish them in the love which is above all things, and the peace which passeth all understanding. Through the prayers and supplications which our Lady, the Lady of us all, the holy Mother of God, the holy Mary, doth make for us. And [the prayers and supplications of] the three resplendent Saints, Michael, and Gabriel, and Raphael, and [of] the four immaterial living creatures, and [of] the four-and-twenty elders. And [the prayers and supplications of] the holy John the Baptist, and the holy hundred-and-forty-and-four-thousand. And our lords [and] fathers the Apostles, and the holy Stephen, and the three holy children, and our holy lord George, and the holy Theodore, and the holy Mercury, the lover of the Fathers, and the holy Mina, and all the choir of the Martyrs. And our righteous Father, my lord the great father Abba Antony, and our just father Abba Paul, and our father Abba Macarius, and Abba Macarius. And our father Abba John the short. And our father Abba Pishwi. And our father Abba Paul [the man] of Tamaui, and our father Abba Moses. And all the choir of the bearers of the Cross and the just and the righteous. And the Angel of this blessed day. May their holy blessings, and their help, and their favour, and their grace, be with us all for ever. Amen."

The Deacon says, "Pray for the peace of the One Only Holy Catholic Apostolic Church, the salvation of God among the nations, and peace in every place. And go forth again in peace. The Lord be with you."

The Priest says, "O Christ our God! King of Peace! grant us Thy peace; make Thy peace to rest upon us; for Thine are the power, and the glory, and the blessing, and the might, for ever. Amen. Go in peace. The Lord be with you."

The Deacon says, "The grace of our Lord, and God, and Saviour JESUS Christ be with you all. Go in peace."

The People answer, "Amen. So be it. An hundred years."

The Priest returns to the Altar, and says Ps. xli. (xlvii.) Then he takes off the sacred vestments, and afterwards distributes the blessed bread, (viz., the loaves brought for the Offertory, but not used,) and then dismisses the People with his blessing. (None given, probably the Arabic one in the text.)

ΖΗΤΕΝ ΚΥΨΟ ΠΕΛ ΠΙ-  
 ΤΩΒΖ ΕΤΕCΙΡΙ ΕΛΛΩΝ  
 ΔΑΡΟΠ Η CΗΟΤ ΠΙΒΕΝ ΗΧΕ  
 ΤΕΠΟC ΗΠΗΒ ΤΗΡΕΝ Ψ-  
 ΘΕΟΤΟΚΟC ΕΘΟΤΑΒ ΨΑΓΙΑ  
 ΕΛΑΡΙΑ.

ΠΕΛ ΠΙΨΟΛΕΤ Η ΠΙΨΨ  
 ΗΡΕCΨΕΡΟΤΩΠΙ ΕΘΟΤΑΒ  
 ΕΙΧΑΝΗ ΠΕΛ ΓΑΒΡΙΝΗ  
 ΠΕΛ ΡΑΦΑΝΗ: ΠΕΛ ΠΙ-  
 CΨΤΩΝ ΗΨΩΟΠ ΗΑCΩΕΛ-  
 ΤΟC ΠΕΛ ΠΙΧΩΤCΨΤΩΝ  
 ΕΠΡΕCΒΥΤΕΡΟC ΠΕΛ  
 ΠΧΟΡΟC ΤΗΡΨ ΗΤΕ ΠΙ-  
 ΑΓΓΕΛΟC.

ΠΕΛ ΠΨΑΓΕΛΑ ΗΠΟΤ-  
 ΡΑΠΙΟΠ: ΠΕΛ ΠΙΨΛΗΛ  
 ΗΤΕ ΠΙΠΑΤΡΙΑΡΧΗC ΠΕΛ  
 ΠΙΠΡΟΦΗΤΗC.

ΠΕΛ ΠΙΑΠΟCΤΟΛΟC ΠΕΛ  
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 CΤΑΤΡΟΦΟΡΟC ΠΕΛ ΠΙ-  
 ΘΕΛΗ ΠΕΛ ΠΙΔΙΚΕΟC ΠΕΛ  
 ΠΙCΑΒΕ ΤΗΡΟΤ ΕΠΑΡ-  
 ΘΕΠΟC.

ΠΕΛ ΠΙCΕΛΟΤ ΕΠΑΓΓΕ-  
 ΛΟC ΗΤΕ ΤΑΙ ΘΥCΙΑ Ε-  
 ΘΟΤΑΒ ΕΤCΕΛΑΡΩΟΤΤ:  
 ΠΕΛ ΠΙCΕΛΟΤ Η ΨΘΕΟΤΟ-  
 ΚΟC ΕΘΟΤΑΒ ΨΑΓΙΑ ΕΛΑ-  
 ΡΙΑ ΗΨΟΡΠ ΠΕΛ ΔΑΕ:  
 ΠΕΛ ΠΙCΕΛΟΤ Η ΨΚΥΡΙΑΚΗ  
 ΗΤΕ ΠΕΠCΩΤΗΡ ΗΑΓΑΘΟC.  
 ΕΡΕΠΟΤCΕΛΟΤ ΕΘΟΤΑΒ

Through the prayers and  
 supplications which our Lady,  
 the Lady of us all, the holy  
 Mother of God, the holy  
 Mary, doth at all times make  
 for us all.

And [the prayers and sup-  
 plications of] the three great  
 [and] resplendent Saints,  
 Michael and Gabriel, and  
 Raphael, and the four imma-  
 terial living creatures, and  
 the four-and-twenty elders,  
 and all the choir of Angels.

And the heavenly armies;  
 and [through] the pleading  
 of the Patriarchs and the  
 Prophets,

And the Apostles, and the  
 Martyrs, and the bearers of  
 the Cross, and the just and  
 the righteous, and all the wise  
 virgins;

And [through] the blessing  
 of the Angel of this holy and  
 blessed Sacrifice, and the  
 blessing of the holy Mother  
 of God, the holy Mary, [a  
 Virgin] from first to last, and  
 the blessing of the day of the  
 Lord, our good Saviour.

May their holy blessings,

пее тоѡхое пее тоѡ-  
 харіс пее тоѡбонѡа  
 ѡѡпи пееѡѡ ѡѡ ѡпер :  
 ѡеѡѡ : есѡѡѡѡ.

епѡс пепѡѡѡѡ : пѡѡро  
 ѡѡѡѡ ѡѡѡѡѡѡ : ѡѡѡ пѡѡ  
 ѡѡѡѡѡѡѡѡ : сѡѡѡ пѡѡ  
 ѡѡѡѡѡѡѡѡѡ : ѡѡ ѡѡѡ ѡѡ  
 ѡѡѡѡ пее пѡѡѡѡ пее  
 пѡѡѡѡѡ пее пѡѡѡѡѡѡ  
 ѡѡ ѡпер : ѡѡѡѡ.

and their power, and their  
 grace, and their help, be with  
 us for ever. Amen. So be it.

O Christ our God! King  
 of peace! grant us Thy peace,  
 make Thy peace to rest upon  
 us. Lo, Thine are the  
 power, and the glory, and the  
 blessing, and the might, for  
 ever. Amen.

*The Priest and the People repeat the Lord's Prayer inaudibly, and then the Priest makes the Sign of the Cross over the People, saying aloud in Arabic*

بَرَکَةُ اللَّهِ الْقَادِرِ عَلَيَّ كُلِّ شَيْءٍ  
 الْآبِ وَالْإِبْنِ وَالرُّوحِ الْقَدِيسِ تَحِلُّ  
 عَلَيْكُمْ وَتَثْبُتَ فِيكُمْ دَائِمًا إِمصُوا  
 بِسَلَامٍ وَسَلَامَ الرَّبِّ مَعَكُمْ

The Blessing of God Al-  
 mighty, the Father, the Son,  
 and the Holy Ghost, descend  
 upon you, and abide with  
 you always. Go in peace;  
 and the peace of the Lord  
 be with you.

*He returns to the Altar, takes the chalice and paten and returns with them to the Sacristy.*



## Appendix<sup>1</sup>

### UPON THE DIVINE OFFICE.

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THE Hours are never said publicly except in Convents, and the length of the Offices is so very great that the Catholic secular clergy upon the mission have obtained a dispensation which, while obliging them to a recitation of the whole during the week, lightens the amount of each day.

It is a peculiarity of these Offices that they are unchanging, being absolutely the same every day. In the Holy Week alone they are not said, prayer being then supposed to be continuous.

They are exactly seven in number, (Ps. cxviii. 164.) a single Morning Office, adapted for about sunrise, or 6 a.m., and called the Prayer of Morning, standing in place of both Lauds and Prime. The other Offices are Terce, or the Third Hour, (9 a.m.,) Sext, or the Sixth Hour, (noon,) None, or the Ninth Hour, (3 p.m.,) Vespers, (6 p.m.,) Compline, called in Coptic the Prayer of Sleep, (9 p.m.,) and Mattins, called the Prayer of Midnight, which is its proper hour. There is an eighth office inserted between Compline and Mattins, intituled the Prayer of the Curtain—i.e., on retiring for the night.

<sup>1</sup> The translator regrets that this Appendix having been written out of Egypt, he has not been able to consult any Copt upon it, and that he has not succeeded in procuring by letter all the information he would have desired. He believes, however, that the mere translation is correct, having had the advantage, through the kindness of a Syrian friend, (R. I. P.,) of comparing his own work minutely with the Arabic version.

All of them begin alike, as follows—

“In the Name of the Father, and of the Son, and of the Holy Ghost, One God. Lord, have mercy. Lord, have mercy. Lord, give Thy blessing. Amen. Alleluia.

“Glory be to the Father, and to the Son, and to the Holy Ghost. Both now, and ever, and unto the ages of ages. Amen. Alleluia.

“Make us worthy with thankfulness to say : Our Father,” &c.,—which ends, as usual in the Egyptian Church—“deliver us from evil, *through Christ Jesus our Lord.*”

All of them also end alike, as follows—

“Lord, have mercy upon us. Lord, have mercy upon us. Lord, have mercy upon us. God the Holy Trinity [is] our hope.

“Have mercy on Thine handywork, and save our souls !”

The Gloria Patri is not said after the Psalms, as in the Latin Churches, but only when specially indicated.

## MORNING PRAYER.

*The Lord's Prayer is immediately followed by the Prayer of Thanksgiving, “Let us give thanks unto the beneficent and merciful God, &c.,” as in the Liturgy, pp. 40—44, but of course without being broken by biddings and responses, and substituting the words “from this holy place,” for “from this Table,” and then, immediately after the “Amen,” the following :*

O come, let us worship ! O come, let us pray to Christ our God !

O come, let us worship ! O come, let us pray to Christ our King !

O come, let us worship ! O come, let us pray to Christ our Saviour !

O our Lord JESUS Christ, the Word of God, our God, keep us, through the intercessions of the holy Mary and of Thy Saints ; and let us glorify [Thy] good glory ; and have mercy upon us

according unto Thy will for ever. The night is passed away. We give thanks unto Thee, O Lord, and we pray Thee to keep us this day without sin, and deliver us.

"I, who am bound in the Lord, beseech you that ye walk worthy of the vocation wherewith ye have been called, in all lowliness, in meekness, in long-suffering; forbear one another in love; strive to keep the unity of the Spirit in the full bond of peace; one body and one Spirit, even as ye have been called in one hope,<sup>1</sup> one Lord, one faith, one baptism; hold to them; there is one God, the Father of all." (Eph. iv. 1—6.)

And one is His Son, JESUS Christ, the Word Incarnate; He died and He rose again from the dead on the third day; He hath raised us up with Him.

The Holy Ghost the Comforter is one and the same in His Substance; He proceedeth from the Father; He hath sanctified the whole creation; He teacheth us to worship the Holy Trinity in one Godhead and one nature; we praise Thee; we bless Thee for ever. Amen. Lord, have mercy.

Have mercy upon me, &c. Ps. l. (li.) *throughout,—at the end is added,*

Alleluia. The morning hymn of the blessed day; I will offer it unto Christ, my King and my God; I will hope in Him that He will forgive my sins.

Psalms i., ii., iii., iv., v., vi., x. (xi.,) xi. (xii.,) xii. (xiii.,) xiv. (xv.,) xv. (xvi.,) xviii. (xix.,) xxiv. (xxv.,) xxvi. (xxvii.,) lxii. (lxiii.,) lxvi. (lxvii.,) lxix. (lxx.,) cxii. (cxiii.,) cxlii. (cxliiii.)

Gospel according to John i. 1—14, *or else*, Gospel according to Mark i. 1—3.

*Then the following Hymn.<sup>2</sup>*

O Thou, the true Light, Which enlightenest every man that cometh into the world,

<sup>1</sup> The Arabic inserts here, "the hope of your calling, because there is," &c.

<sup>2</sup> It is intituled "An Hymn—Tone: Adam," which seems to be the name of the musical tone or tune to which it is to be sung.



Thou hast come into the world through Thy love toward man ;  
all the creation hath rejoiced at Thy coming.

Thou hast saved Adam from the beguiling ; Thou hast delivered  
Eve from the pangs of death.

Thou hast given unto us the spirit of sonship ; we praise<sup>1</sup> Thee,  
we bless Thee with Thine Angels.

When the morning hour cometh<sup>2</sup> upon us, O Christ our God,  
the True Light !

Let the thoughts of the light abound within us, and let not the  
darkness of passion cover us,

That we may praise Thee with understanding with David ; we  
call upon Thee, and cry aloud,

Saying, Mine eyes have anticipated the dawn, that I may recite  
all Thy sayings.

Hear our voices ; according to Thy great mercy save us, O  
Lord our God, according to Thy tender mercies.

O God, the Carer for the beneficent, the gracious Provider for  
His elect ;

The strong Director of them that take refuge in Him, the De-  
sirer of the salvation and deliverance of every one !

In Thy goodness Thou hast prepared for us the night ; grant  
unto us this day without sin.

That we may be worthy to lift up our hands unto Thee in Thy  
sight without anger and evil imagination.

This morning order Thou our in-comings and our out-goings in  
the gladness of Thy shelter.

That we may speak of Thy righteousness all the day, [and]  
praise Thy power with David the Prophet,

Saying, In Thy peace, O Christ our Saviour, we have slept,  
we have arisen, we have trusted in Thee.

<sup>1</sup> The Coptic is, "we have praised Thee, we have blessed Thee," in the Perfect Tense, but the Arabic gives the Present, which appears to be the sense implied.

<sup>2</sup> Perhaps better "when [Thou] makest the morning hour to come upon us."

Behold, how good and how pleasant it is for brethren to dwell together in unity.

They sound together in true Gospel love like to the Apostles.

Like the ointment upon the head of Christ, that cometh down upon the beard [and] even unto the feet.

It anointeth every day the old and the young and the lads and the servants.

Whom the Holy Ghost hath accorded together like an harp ; they bless God at all times,

In psalms, and hymns, and spiritual songs, by day and by night, with heart never failing.

Holy God, Holy Mighty, &c., *as in the Liturgy, p. 56*, with Glory, &c., Both now, &c.

*The Lord's Prayer.*

*The Nicene Creed.*

Lord, have mercy, *fifty times. Then this Absolution.*<sup>1</sup>

The Lord God of hosts, Who is from everlasting and abideth unto everlasting ;

Who hath created the sun to enlighten the day, and the night for a rest for all flesh ;

We give Thee thanks, O Eternal King ! for that Thou hast made us to pass through this night in peace, and hast brought us unto the beginning of this day.

Wherefore we pray Thee, O our Lord, the Eternal King !

May the light of Thy truth arise upon us, and enlighten us with the light of Thy Divine knowledge.

Make us children of the light, children of the day ; that we may pass this day in purity and truth and good order, that we may pass the rest of our life without blame.

Through the grace, &c., (*as at the end of the Prayer of Thanksgiving.*)

<sup>1</sup> So called (metremhe, from remhe, free) because it ends (absolvit) the office, just as the prayer at the end of each Nocturn in the Roman Office is so called because it ends the Nocturn.

*Another Absolution :*

He That sendeth out the light by measure ; That maketh His sun to shine upon the just and upon the unjust,

He That hath created the light, He That enlighteneth the world—Enlighten our hearts, O Lord of all !

And graciously grant unto us that this present day we may be acceptable unto Thee.

And guard us from every evil work, and from all sin, and all power of the enemy ; through Christ JESUS our Lord : with Whom and the Holy Ghost, the Life-giver, Who is of one Substance with Thee, Thou art blessed, now and ever, and unto ages of all ages. Amen.

*Then is said the following Prayer in Greek :*

O Thou, Who at every time and at every hour art adored and glorified in heaven and upon earth ! O God Christ ! Long-suffering ! Full of mercy ! Full of compassion ! O Thou That lovest the just, and That hast pity upon sinners ! O Thou That callest all men to be saved through the tidings of the good things to come—Do Thou, even Thou, O Lord ! receive our supplications at this hour, and order our life to do Thy commandments. Sanctify our souls ; purify our bodies ; rectify our words ; cleanse our thoughts, and deliver us from all affliction of evil and pain ; gird us round with Thine holy Angels, that we, under the shield and guidance of their wardship, may attain unto the unity of the faith, and the knowledge of Thine incomprehensible glory ; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy upon us, &c.

## TERCE.

*After the Lord's Prayer begin at once,*

Psalms xix. (xx.,) xxii. (xxiii.,) xxiii. (xxiv.,) xxv. (xxvi.,) xxviii. (xxix.,) xxix. (xxx.,) xxxiii. (xxxiv.,) xl. (xli.,) xlii. (xliii.,) xliv. (xlv.,) xlv. (xlv.,) xlv. (xlvii.)

Gospel according to John xiv. 26—and I in you, xv. 4. (*Referred to by the Eusebian Tables, ρλβ.*)

*Then the following :*

Thine Holy Spirit, O Lord, Which Thou didst send forth upon Thine holy disciples and the honourable Apostles at the Third Hour,

Take not This from us, O Thou Good ! but renew Him within us !

Create in me a clean heart, O God ! and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thine Holy Spirit from me.

Glory be to the Father, &c.

O Lord, Who at the Third Hour didst send forth Thine Holy Spirit upon Thine holy disciples and the honourable Apostles,

Take not This from us, O Thou Good ! but renew Him within us, we beseech Thee.

O our Lord JESUS Christ, the Son of God, the Word !

A right and life-giving Spirit, a Spirit of prophecy and of purity,

A Spirit of sanctification and of righteousness, and of government, Almighty.

For Thou art the Light of our souls That enlighteneth every man that cometh into the world. Have mercy upon us !

Both now, and ever, &c.

O Mother of God, thou art the stock of the True Vine, which hath borne the cluster of life,

Thou art she—we pray thee, O thou that art full of grace ! together with the Apostles, for the salvation of our souls.

Blessed be the Lord our God. Blessed be the Lord day by day.

And the God of our salvation shall make our way prosperous.

Holy God, Holy Mighty, &c.

*The Lord's Prayer.*

O Heavenly King, and Comforter, Spirit of truth !

Who art in every place, and fillest all, [Who art] the treasure of the good, and givest life !

Graciously come [and] be in us, and purge away all stain, O Thou Good ! and save our souls.

Glory be to the Father, &c.

Even as Thou wast with Thy disciples, O Saviour ! and didst give unto them peace,

Come also [and] be with us, and save us, and deliver our souls.

Both now, and ever, &c.

Whenever we stand in Thine holy temple, we deem ourselves as they who abide in heaven.

O Mother of God, thou art the gate of heaven, open unto us the door of mercy.

Lord, have mercy—*fifty times. Then this Absolution :*

God of all mercies and Lord of all comfort, Who hast comforted us at all times with the comfort of Thine Holy Spirit,

We give Thee thanks that Thou hast raised us up to pray at this holy hour, which is that wherein Thou didst pour forth the grace of Thine Holy Spirit in abundance upon Thine holy disciples and honourable and blessed Apostles, in likeness of tongues of fire.

We pray and entreat Thee, O Thou That lovest man ! receive our prayer, and send down unto us this grace of Thine Holy Spirit.

And lead us into spiritual ways, that we may walk in the Spirit ; and not fulfil the lust of the flesh.

And make us worthy to minister before Thee in purity and truth all the days of our life.

For to Thee are due the glory and the honour and the power, with Thy good Father, and the Holy Ghost,

Now, and ever, and unto ages of all ages. Amen.

Lord, have mercy upon us, &c.

## SEXT.

*After the Lord's Prayer begin at once,*

Psalms l. (li.,) liii. (liv.,) liv. (lv.,) lvi. (lvii.,) lx. (lxi.,) lxii. (lxiii.,) lxvi. (lxvii.,) lxix. (lxx.,) lxxxiii. (lxxxiv.,) lxxxiv. (lxxxv.,) lxxxv. (lxxxvi.,) lxxxvi. (lxxxvii.,) xc. (xci.,) xcii. (xciii.)

Gospel according to Matthew v. 1—16. (κδ.)

*Then the following :*

O Thou Who upon the sixth day, at the Sixth Hour, wast nailed to the Cross because of the sin Adam dared to commit in the garden !

Take away the handwriting of our sins, O Christ our God, and save us.

Psalm liv. (lv.,) *at length; then—*

But I have called upon God, and the Lord hath heard me.

O God, hear my prayer and turn not away [Thy] face at my supplication; attend unto me and hear me.

At evening and at morning and at noon-tide will I utter my words; and He will hear my voice, and will deliver my soul in peace.

Glory be to the Father, &c.

O JESUS Christ our God, Who wast nailed to the Cross at the Sixth Hour !

Thou hast slain sin by the tree, and hast by Thy death given life to the dead, even to man, whom Thou didst create with Thine own hands, and who was dead by sin.

Slay our passions by Thy saving and life-giving sufferings.

And by the nails wherewith Thou wast nailed, deliver our minds from hurt of carnal works and worldly lusts, by the remembrance of Thine heavenly judgment, according unto Thy tender mercies.

Now and ever, &c.

Forasmuch as we have no excuse, because of the multitude of our sins, we plead through thee, O Virgin Mother of God, with Him Whom thou didst bear.

Lo, great is thine intercession, strong and acceptable with our Saviour.

O stainless Mother, reject not us sinners in thine intercession with Him Whom thou didst bear.

For He is merciful [and] almighty to save us, because He suffered for us, to save us.

Let Thy tender mercies come quickly unto us : we are become very poor ; help us, O God our Saviour !

For the glory of Thy Name, O Lord, Thou wilt save us : Thou wilt forgive our sins for Thine holy Name's sake.

Holy God, Holy Mighty, &c.

*The Lord's Prayer.*

Thou hast wrought salvation in the midst of the earth, O Christ our God ! in the forth-stretching of Thine holy Hands upon the Cross.

Wherefore all nations cry out, saying : Glory unto Thee, O Lord !  
Glory be to the Father, &c.

We worship Thine uncorrupted form, O Thou Good ! We ask the forgiveness of our sins, O Christ our God !

Because Thou wast pleased to go up upon the Cross, to deliver those whom Thou hast created, from the slavery of the enemy.

We cry unto Thee, we give thanks unto Thee. Thou hast filled all with joy, O Saviour, Who hast come to help the world. Lord, the glory is Thine !

Now, and ever, &c.

Thou art she that is full of grace ! Virgin Mother of God ! We cry unto thee. Through the Cross of thy Son Hell hath fallen and death is destroyed.

And we [that] were dead are raised up and made worthy of eternal life and have obtained the joy of the first garden.

Wherefore we glorify Him in thanksgiving, as the strong Christ our God.

Lord, have mercy—*fifty times. Then this Absolution :*

We give thanks unto Thee, O our Lord, the Almighty !

Father of our Lord and God and Saviour JESUS Christ !—and we glorify Thee for that Thou hast appointed the hours of suffering of Thine Only-begotten Son to be times of prayer and supplication.

Receive our prayers and blot out for us the handwriting of our sins that is written against us. Even as Thou hast reft it in sunder during these holy hours upon the Cross of Thine Only-begotten Son, JESUS Christ, our Lord and the Saviour of our souls.

By Whom Thou hast shattered all the power of the enemy.

And hast given unto us a time of light and clean life and peaceful living,

That we may name Thine holy Name [and] worshipful.

And may stand at the awful and righteous judgment-seat of Thine Only-begotten Son JESUS CHRIST our Lord without falling into condemnation.

And may glorify Thee along with Thy Saints.

Thee, the Unoriginate Father, and the Son, Who is of one Substance with Thee,

And the Holy Ghost, the Giver of Life,

Now, and ever, and unto the ages of all ages. Amen.

Lord, have mercy upon us, &c.

## NONE.

*After the Lord's Prayer begin at once,*

Psalms xcv. (xcvi.,) xcvi. (xcvii.,) xcvi. (xcviii.,) xcvi. (xcix.,) xcix. (c.,) c. (ci.,) cix. (cx.,) cx. (cxii.,) cx. (cxii.,) cxii. (cxiii.,) cxiv. (cxvi. 1—9,) cxv. (cxvi. 10—19.)

Gospel according to Luke ix. 10—17.

*Then the following Hymn :*

<sup>1</sup> O Thou That didst taste death in the Flesh at the Ninth Hour for our sakes,

Slay our carnal lusts, O Christ our God, and deliver us.

Let my cry come near before Thee, O Lord ; give me understanding, O Lord, according to Thy Word.

O Thou, &c., *again*.

Let my supplication come before Thee ; quicken me according to Thy Word.

O Thou, &c., *again*.

Glory be to the Father, &c.

O Thou Who didst give up the Ghost into the hands of the

<sup>1</sup> The original has the Third Person, "O He That, &c.," changing afterwards, but the English idiom seems to demand the Second throughout.



Father ! [Thou] Who didst hang upon the Cross about the Ninth Hour !

Thou didst lead into Paradise the thief who hung with Thee. Forget me not, O Thou Good ! Cast me not off ; but purify my soul [and] enlighten mine understanding.

And communicate to me the graces of Thine immortal mysteries.

That when I have tasted of Thy bounty I may offer a continual song unto Thee.

I long for Thy beauty above all things, O Christ our God, and do Thou save us.

Now, and ever, &c.

O Thou That for our sakes wast born of the Virgin, and didst bear the Cross, O Thou Good !

Thou didst slay death by Thy death,

And didst manifest forth the resurrection.

O God, cast not behind Thee them whom Thou hast formed with Thine hand ; show forth Thy love toward man, O Thou Good !

And receive the prayers of Thy Mother on our behalf.

O our Saviour, save the humble people.

Cast us not behind Thee for ever, neither give us up ; make not void Thy covenant.

Take not away Thy mercies from us, for the sake of Abraham Thy Beloved, and Isaac Thy servant, and Israel Thine holy one.

Holy God, Holy Mighty, &c.

*The Lord's Prayer.*

When the thief saw the Author of life hanging upon the Cross,

He spake, saying : If He Who is crucified with us were not an Incarnate God, the sun would not have hidden his light, neither would the earth quake and tremble.

But, O Thou That canst do all things, and Who up-bearest all things, remember me, O Lord, when Thou comest in Thy kingdom.

Glory be to the Father, &c.

O Thou That didst receive the confession of the thief upon the Cross, possess us unto Thyself, O Thou Good !—even us who are fallen under sentence of death because of our sins.

With him we acknowledge our sins, confessing Thy Godhead ; together with him we cry unto Thee,

Saying : Remember us, O Lord, when Thou comest in Thy Kingdom.

Both now, and ever, &c.

When the Mother saw the Lamb and Shepherd and Saviour of the world hanging upon the Cross, she spake weeping,

Saying : The world indeed is made glad ; it hath received salvation.

My bowels are on fire ; I behold Thy crucifixion, Thou Who hast endured it for all, O my Son and my God !

Lord, have mercy—*fifty times. Then this Absolution :*

O God, the Father of our Lord, and God, and Saviour, JESUS Christ,

Who by His appearing hast redeemed us, and delivered us from the bondage of the enemy, we beseech Thee in His blessed and great Name,

Turn our minds away from the cares of life and the lusts of the world unto the remembrance of Thine heavenly judgments.

Fulfil on us Thy love toward man, O Thou Good ! And let the prayer of the Ninth hour before Thee be accepted in Thy presence at all times.

And grant unto us to walk worthy of the calling whereto Thou hast called us.

That when we pass out of the body we may be numbered with the true worshippers of the sufferings of Thine Only-begotten Son, JESUS Christ, our Lord.

And may obtain mercy, and forgiveness of our sins, and salvation, and [a place in] the home of the Saints who have done Thy will indeed ; from everlasting unto everlasting. Amen.

Lord, have mercy upon us, &c.

### VESPERS. (*The Evening Prayer.*)

*After the Lord's Prayer begin at once,*

Psalms cxvi. (cxvii.) cxvii. (cxviii.) cxix. (cxl.) cxx. (cxxi.) cxxi. (cxxii.) cxxii. (cxxiii.) cxxiii. (cxxiv.) cxxiv. (cxxv.) cxxv. (cxxvi.) cxxvi. (cxxvii.) cxxvii. (cxxviii.) cxxviii. (cxxix.)

Gospel according to Mark i. 29—34, *ending*, "they knew Him, that He was the Christ." (*16.*)

*Or* Gospel according to Luke iv. 38—41. (*15.*)

*Then the following Hymn :*

Lord, I have sinned in Thy sight like the prodigal son,

But accept me, O Father ! [for] I repent. O God ! have mercy upon me.

Unto Thee, O Lord, have I lifted up mine eyes, Which dwellest in the heaven. Behold, as the eyes of servants are upon the hands of their masters, and as the eyes of a maid-servant are upon the hands of the mistress,

Even so are our eyes upon Thee, O Lord our God ! until that Thou have mercy upon us.

I will call upon Thee speedily, O Lord my Saviour ! with the voice of the publican, saying, O God, forgive me as [Thou forgavest] him, and have mercy upon me.

Have mercy upon us, O Lord, and have mercy upon us. We have been filled full with reproach, and our soul hath been filled above measure ; give Thou the reproach to the prosperous, and give Thou the reproach to the proud.

Glory be to the Father, &c.

The wrestlers who lust not after the happiness of the earth, have thereby become worthy of the happiness of the heavens, and have become the comrades of the angels.

Through their intercessions, O Lord, deliver us and have mercy upon us.

Both now, and ever, &c.

Keep the flock from all straits, O Mother of God ! We all seek refuge in thee, next to God.

Be unto us an advocate like a fortified wall.

Now, O my Lord, dost Thou let Thy servant depart in peace,  
&c., (Luke ii. 29—32, *at full length.*)

O Lord, be graciously pleased, &c., *as in the Prayer of Incense,*  
*p. 27.*

Holy God, Holy Mighty, &c.

*The Lord's Prayer.*

Hail, O thou that hast found grace, Holy Mary, Mother of  
God ; blessed art thou among women and blessed is the Fruit of  
thy womb.

Thou hast borne for us the Saviour of our souls.

Glory be to the Father, &c.

Baptizer of Christ, holy John, remember our congregations,  
that we may be delivered from our iniquities.

Thou hast been gifted with a privilege, that thou mayest  
intercede for us.

Now and ever, &c.

Our holy fathers, the great Abba Antony, and the righteous  
Abba Paul, and Abba Macarius, and Abba Macarius,

And our father Abba John, and our father Abba Pishoi,

And our father Abba Pachom, and our father Abba Theodore,

Intercede for us, that we may be delivered from tribulation  
and distress. We have you for intercessors in the presence of  
Christ.

O Mother of God, we fly to the protection of thy mercies,

Despise not our petitions in [our] necessities, but deliver us  
from perdition, O thou that art the most blessed of the blessed !  
(*lit.* thou art blessed alone.)

Lord, have mercy—*fifty times.* *Then this Absolution :*

O my Lord JESUS Christ, my God, give me in my sleep rest  
for the body, and keep us from the darkness which is the cloud  
of sin.

May the assaults of the passions be stilled,

Quench the fire of the body, quell the uprising of the flesh,

May passion and fleshly memories slumber,



*Or the following, which may also be read at the Prayer of the Curtain.*

Gospel according to Luke xxi. 34—38.

*The Prayer of Isaiah.* (Founded on Isa. viii. circ. 8, 9, et seq.)

God is with us.

Understand this, all ye nations,—God is with us.

Understand this unto the ends of the earth,—God is with us.

All that ye devise shall quickly be brought to nought,

And if ye have strengthened your hands again ye shall quickly be made weak. God is with us.

And every device which ye shall devise shall not stand. God is with us.

All that ye say shall quickly be brought to nought together. God is with us.

We are not afraid of the fear of you, neither are we troubled in heart. God is with us.

We will forthwith praise the Lord. He is our God. He is our strength. God is with us.

For we have put our trust in Him, and because of Him we shall presently be saved. God is with us.

Behold, I and the children whom God hath given me.

The people that walked in darkness have seen a great light, (ix. 2 et seq.)

They that dwell in the land and shadow of death, upon them hath the light shined. God is with us.

Unto us a Child is born; unto us a Son is given. God is with us.

The government shall be upon His shoulders.

A wonderful Counsellor. God is with us.

The Mighty God, the Ruler,

The Prince of peace and the Father of the world to come. God is with us.

*Say thrice—*

Behold, the day is passed. We give Thee thanks, O Lord,

and we beseech Thee graciously to give us this evening and this night to be without sin, O Saviour! and deliver us.

Glory be to the Father, &c.

Behold, the day is passed.

Now, and ever, &c.

The bodiless nature of the cherubim that are full of eyes and the seraphim that have six wings

Together with unceasing cry magnify Thee, and the Angels with the hymn of "Thrice holy before the world [was]"

[Art] Thou, the Unoriginate Father, and the Son Who is of one Substance with Thee, and the Holy Ghost the Life-giver, an Undivided Trinity."

Thou hast manifested Thyself unto us from the Holy Virgin, through Thy Word, Christ, our Help.

Thou hast called the wrestlers, and the Prophets, and the Martyrs, unto immortality [bestowed on them] from Thee.

And they are gathered together to pray for the pardon of our transgressions,

Because all we have turned aside from toil through the deceit of the enemy,

Deliver us, that we may praise Thee with the Angels, saying,

Holy, Holy, Holy, Lord of Sabaoth, the heaven and the earth are full of Thine holy glory.

*The Nicene Creed, and then—*

Holy Mother of God, intercede for us sinners.

All heavenly powers, Angels and Archangels, Cherubim and Seraphim,

Intercede for us sinners.

Holy John, Fore-runner, Baptist, and Martyr,

Intercede for us sinners.

Holy Apostles and Preachers, Gospel-teachers,

Intercede for us sinners.

All wonder-working Prophets, Moses, and Aaron, and Elijah, and Elisha, and all the rest of the Prophets,

Intercede for us sinners.

All the choir of the Martyrs, the Confessors, the holy wrestlers,  
Intercede for us sinners.

Our holy fathers the Prelates who fought for the orthodox  
faith,

Intercede for us sinners.

Our holy fathers who bore the Cross, and bore the Spirit, and  
renounced the world,

Intercede for us sinners.

Through the incomprehensible power of the sanctifying Cross,  
take not away Thy mercies from us.

*Then is said thrice—*

Lord, forgive me a sinner, and have mercy on me. Blessed  
art Thou unto the ages of all ages. Amen.

Be graciously pleased, &c., (*as in the Liturgy, p. 93.*)

Holy God, &c.

*The Lord's Prayer.*

Thou, O Lord, Who knowest the watchfulness of mine enemies  
and understandest the weakness of my nature, O Creator ! Behold,  
I am about to commit my spirit into Thine hands.

Shelter me under the wings of Thy goodness, lest I sleep in  
death.

Enlighten mine eyes with the power of Thy words, raise me up  
at all times to glorify Thee.

Thou alone art good and lovest man.

Glory be to the Father, &c.

Terrible is Thy judgment, O Lord, men gather themselves  
together, the Angels stand around, and the books will be  
opened,

The works [of all] will be made manifest, and the memories [of  
all] will confess,

What sentence will be my sentence?—I, who am bound in sin.

Who will quench the flame of fire for me? who will enlighten  
my darkness unless Thou have mercy upon me, O Lord? Thou  
art He Who showest mercy upon men,



Now and ever, &c.

O Mother of God, since we have obtained confidence in thee, we shall not be put to shame, but we shall be saved.

And since we have obtained thine help and thy mediation, O thou holy, pure, perfect one !

We fear not but that we shall put our enemies to flight and scatter them.

We have taken unto us the shelter of thy mighty help in all things like a shield.

And we pray and beseech thee that we may call upon thee, O Mother of God, so that thou deliver us through thy prayers.

And that thou mayest raise us up again from the sleep of darkness, to [offer] praise through the might of the God Who took flesh in thee.

Lord, have mercy—*fifty times.* *Then this Absolution :*

O Lord, Lord JESUS Christ, our God ! give us rest in our sleeping, rest for our bodies and purity in our souls,

And keep us from the darkness which is the cloud of sin.

Let the movements of passion be stilled ; let the fire of the body be quenched.

Quell the uprising of the flesh ; grant unto us a watchful mind, and a lowly memory.

And a conduct full of virtue, and a bed undefiled, and a pure couch.

And Thou wilt cause us to awake for the hymn of night and morning, and grant unto us praise all the night.

That we may bless Thine holy Name, which is full of glory and all beauty,

With Thy good Father, and the Holy Ghost the Life-giver,

Now, and ever, and unto the ages of all ages. Amen.

*Then this Absolution :*

Lord, all things wherein we have sinned against Thee this day, whether in deed, or in word, or in thought, or in any feeling,

Do Thou graciously forgive unto us, for Thine holy Name's sake, as good and loving man,

And grant unto us, O God ! a peaceful night, and this sleep free from all trouble,

And send unto us an Angel of peace, to keep us from all evil, and all plague, and all temptation of the enemy,

Through the grace, and mercy, and compassion, and love toward man, of Thine Only-begotten Son, our Lord, and God, and Saviour, JESUS CHRIST,

Through Whom are [due unto Thee, with Himself, and the Holy Ghost, the Life-giver, [Who is] of one Substance with Thee,] glory [and honour, and power, and worship, now and ever, and to the ages of all ages. Amen.]

Lord, have mercy, &c.

### PRAYER OF THE CURTAIN.<sup>1</sup>

*Begin as usual, then say,*

Psalm l. (li.)

*The Evening Hymn.<sup>2</sup>*

Psalms iv., vi., xii. (xiii.), xxiv. (xxv.), xxvi. (xxvii.), lxvi. (lxvii.), lxxxv. (lxxxvi.), xc. (xci.), cxvi. (cxvii.), cxvii. (cxviii.), cxlii. (cxliii.), cxxx. (cxxxi.), cxxxi. (cxxxii.), cxxxii. (cxxxiii.), cxxxiii. (cxxxiv.), cxxxvii. (cxxxviii.), xxix. (xxx.)

Consider mine affliction, and deliver me : for I do not forget Thy law.

Give judgment concerning me.

Princes have persecuted me without a cause : but my heart standeth in awe of Thy word.

I will rejoice at Thy word, as one that findeth great spoil.

I hate and abhor wickedness : but Thy law do I love.

Gospel according to John (vi. 16—21.)

Or Gospel according to Luke (*as at Compline.*)

Be graciously pleased, &c.

<sup>1</sup> Viz. a private Office to be said after retiring to rest.

<sup>2</sup> The translator regrets that he has failed to find this hymn, and also several other things referred to in this Office.

Amen. Alleluia. Hail. We pray Thee, *as in the Psalter*.<sup>1</sup>  
We magnify Thee.<sup>1</sup>

*The Creed.*

Lord, have mercy—*forty-one times.*

Holy—and *the rest*.<sup>2</sup>

*Absolution.* O Lord, Lord, &c., (*as at Compline.*)

*Or else.* We give Thee thanks, (*as at Vespers.*)

*Then.* Lord, all things, &c., (*as at Compline.*)

*Then.* O Thou Who, &c., (*as at Lauds.*)

*End as usual.*

### MATTINS. (*Prayer of Midnight.*)

*Begin as usual, then say,*

Psalms iii., vi., xii. (xiii.), lxix. (lxx.), lxxxv. (lxxxvi.), xc. (xci.), cxvi. (cxvii.), cxvii. (cxviii.), cxviii. (cxix.), *at full length.*

Gospel from Matthew (xxv. 1—13.)

*Then this Hymn—*

Behold, the Bridegroom cometh at midnight. Blessed is that servant whom He shall find watching.

But he whom He shall find sleeping is unworthy to go with Him [unto the marriage.]

<sup>1</sup> The translator regrets not having been able to find the forms indicated.

<sup>2</sup> What this refers to, the translator is uncertain. It may perhaps indicate the following Prayer, which is printed, with the accompanying rubrics, between this office and that of midnight.

*After the Creed and the "Lord-have-mercy" is in every Prayer is said,*  
Holy, Holy, Holy art Thou, O Lord of Sabaoth! The heaven and the earth are full of Thy glory and honour.

Have mercy upon us, O God the Father Almighty! All-holy Trinity, have mercy upon us. O Lord God of hosts, be with us. For we have no help in our afflictions and tribulations, save Thee.

O God, absolve [us], forgive [us,] pardon unto us our transgressions which we have committed, willingly or unwillingly,

Which we have committed knowingly or unknowingly. O Lord, forgive them unto us.

*Then say thrice,*

According unto Thy mercy, O Lord, and not according unto our sins.

*Then the Lord's Prayer, and then the Absolution, &c.*

See, O my soul, that thou grow not heavy with sleep, lest thou be found outside the kingdom.

But watch and cry aloud, saying : Holy, Holy, Holy art Thou, O God ! For the sake of the Mother of God, have mercy upon us.

Glory be to the Father, &c.

O my soul, consider that terrible day, and be sober, and light the lamp with the oil of gladness,

Because thou knowest not at what hour will come upon thee the cry, saying :—Behold the Bridegroom !

See, O my soul, that thou sleep not, lest thou be found outside, to knock like the five foolish virgins.

But watch unto prayer, that thou mayest meet the Lord Christ with fat oil, and He may grant unto thee the true espousal of His Divinity,

Both now, &c.

• O Virgin Mother of God ! thou impregnable bulwark ! Bring thou to nought the counsels of our adversaries, and turn the affliction of the servant into joy.

Defend our city and fight for our kings and pray for the peace of the world,

For thou art our hope, O Mother of God !

O Heavenly King, &c., (*as at Terce, p. 125.*)

Lord, have mercy—*fifty times.*

Holy God, &c.

*The Lord's Prayer.*

*Say the Vesper Psalms at full length, and then—*

Gospel according to Luke (vii. 36—50.)

*Then the following Hymn :*

Lord, grant unto me a fountain of many tears like that which Thou didst grant first unto the woman that was a sinner,

And make me worthy to wash Thy Feet Which have wrought freedom from the path of error,

And I will bring unto Thee precious ointment, and shall gain through repentance a purified life,

That I may hear that voice full of joy—"Thy faith hath saved thee."

Glory be to the Father, &c.

When I consider the multitude of my wicked works, and the remembrance of that terrible judgment cometh into mine heart,

Quaking taketh hold upon me. I will straightway take refuge in Thee, O God That lovest man!

Turn not away Thy face from me, I beseech Thee, Who alone art without sin!

Give unto my wretched soul a godly fear, before ever the end cometh, and save me,

Now and ever, &c.

The heavens praise thee, O thou that art full of grace, the unwedded bride,

And we also glorify thine unspeakable motherhood. O Mother of God, make intercession for the salvation of our souls.

O Heavenly King, &c.

Lord, have mercy—*fifty times*.

Holy God, &c.

*The Lord's Prayer.*

*Then say the Compline Psalms at full length, and then—*

Gospel according to Luke (xii. 32—46.)

*Then the following Hymn:*

Lord, look with a pitiful eye upon mine affliction. My life hath well nigh come to an end,

And in my works there is no salvation.

Wherefore I beseech Thee, O Lord, look with a pitiful eye upon my poverty and save me.

Glory be to the Father, &c.

As though the judge were before thee, be watchful and sober, O my soul!

And consider that hour of terror; there shall be no mercy for the merciless at that judgment,

Wherefore forgive me, O Saviour ! Thou alone art the lover of men.

Both now, &c.

O Gate of prudent life, honoured Mother of God, save them that with confidence take refuge in thee from trouble.

That we may glorify the holy Motherhood in all things for the salvation of our souls.

*The Prayer of Hezekiah, King of Judah.*

I said : In the midst, &c., (*Isa. xxxviii. 10—20.*)

*Then say,*

Remember, O Lord, all the Saints who have pleased Thee from [the beginning of] the world,

And grant unto me also that I may abandon all things which please not Thy goodness.

I know of a truth that Thou willest not that I should sin,  
But I myself do the evil from mine own will.

Grant unto me, O Lord, that I may turn away from wicked works, and my many sins, and may do Thy will,

That I may find mercy with Thee for the rest of my life, as long as I am in this tabernacle.

That when Thou biddest me to come forth from the body I may appear before Thy face without confusion,

And may [so] find myself.

I have been unworthy, save me according to the multitude of Thy mercy, I will praise Thee all the days of my life.

All the powers of the heavens sing unto Thee ; Thine are the glory and the power unto ages of ages. Amen.

*A Prayer of St. Symeon Stylites—*

O God, grant me a prayer without wandering, and recollection of my thoughts, that I may ask with faith in the promises which Thou hast graciously made unto me.

Grant me clearness in my thoughts and my understanding ; let mine heart be enlightened, that mine understanding may know only that which is pure,

That I may hear Thine everlasting mysteries which Thou hast prepared for mankind in the grace of Thy Christ.

O Lord, graciously grant unto me a pure heart, that I may pray unto Thee without hindrance.

O my Lord, take away my thoughts from unnatural works, that I may give thanks with understanding for the grace of Thy mercy,

And that I may ask with watchful understanding for the good things which Thou hast promised unto me, which eye hath not seen, nor ear heard, neither have they entered into the heart of man,

Which Thou hast prepared for them that love Thine holy Name.

O God, grant unto me the love of Thine Holy Spirit, to draw mine understanding to love Thee with mine whole heart,

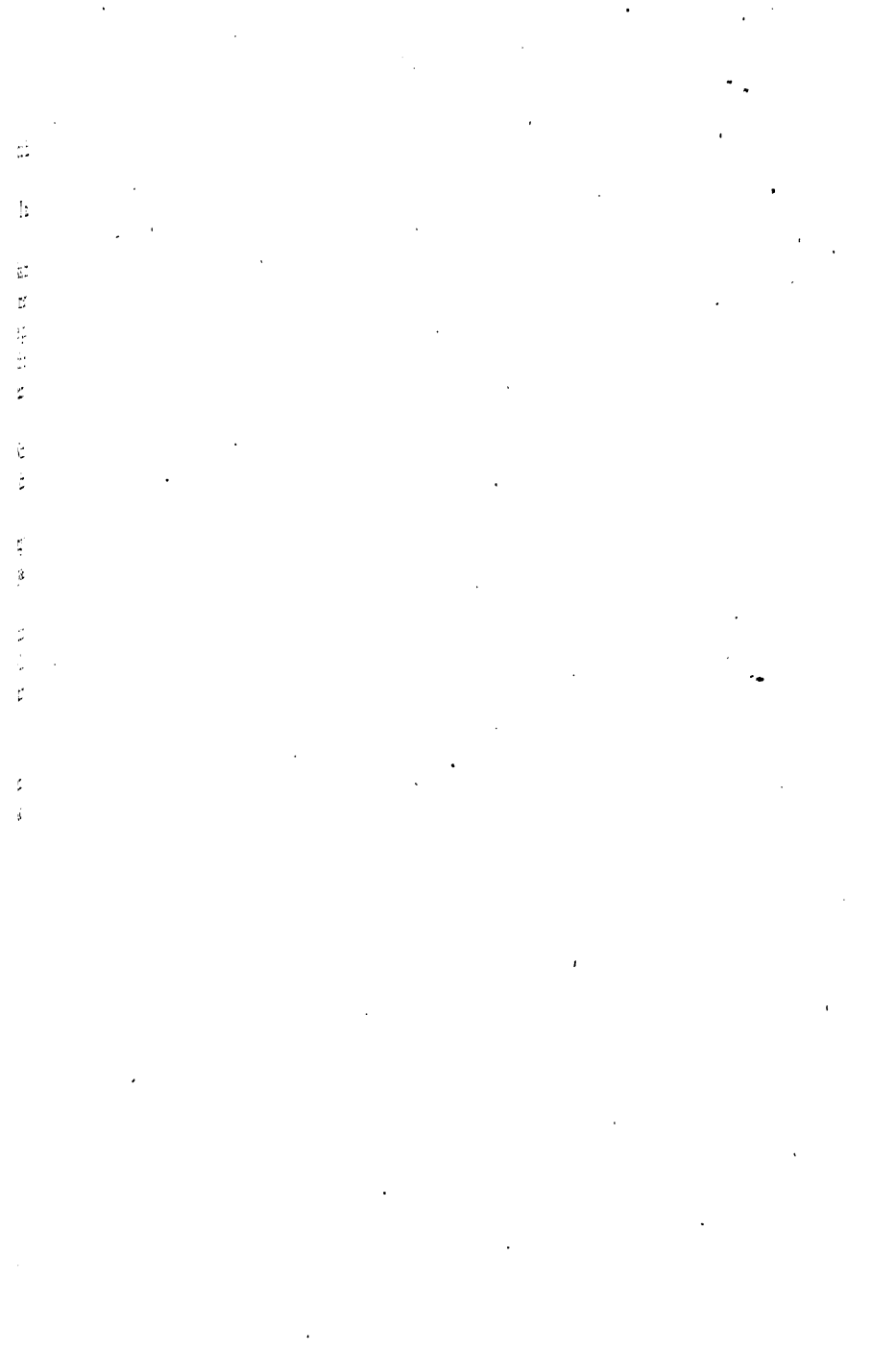
And mine whole soul, and mine whole strength, according to that Thou hast said ; and to love my neighbour even as myself. This is the sum of the law and of the prophets.

Grant unto me to possess my thoughts, that I may not contemplate anything but Thee, may never pray to Thee with the lips only whilst my mind is wandering elsewhere, so that corruption cometh into the core of mine heart.

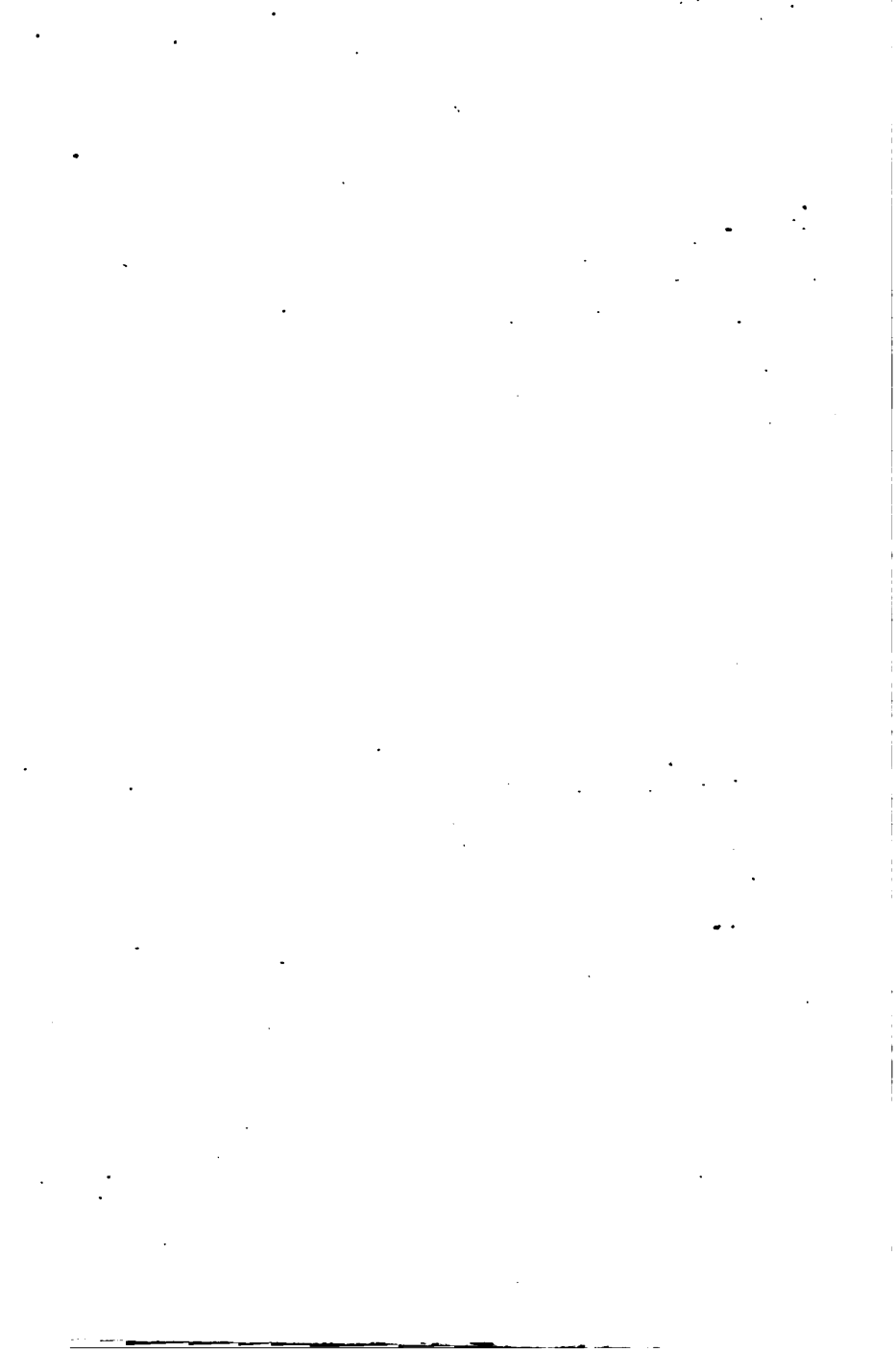
It is written :—The Lord is my light and my salvation.

Yea, O Lord, draw me unto Thyself. Thou art a faithful God, and the merciful Father and the Benefactor and the good Teacher.









21. 4. 2001





